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THE VOICE
UPON THE
MOUNTAINS.
1868.

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THE VOICE UPON THE MOUNTAINS.

A Journal of Prophetic Testimony and Evangelistic Effort.

EDITED BY T. GEORGE BELL, LL.D.

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The Voice Upon The Mountains.

1868.

WORDS OF REMEMBRANCE

TO THE "DEAR CHILDREN" OF THE "HOUSE OF GOD."

"*THAT thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God.*"—1 Tim. iii. 15.

"*Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*"—Eph. iv. 32.

"*Bear ye one another's burdens, and so fulfil the law of Christ.*"—Gal. vi. 2.

COMFORT thy brother—a child of Mine
In sorrow sits apart,
And I gave thee a cup of love divine
To bear to the broken heart.
But still he sitteth alone, alone;
I listen yet to the weary groan
Of a soul for whom thy Saviour bled—
That troubled soul, un comforted.

Wound not thy brother—a pricking thorn
Hath injured My little one—
A lamb, in the Shepherd's bosom borne—
What is it that thou hast done?
Say, 'twas but a word—yet cold and keen,
It cutteth love's sweetest cords between:
Thou hast wounded with the lip of pride
That babe, for whom thy Saviour died.

Pity thy brother—I blotted out
Thy sins, and gave thee rest;
And I swept away the shades of doubt
That lingered within thy breast.
I heard thy cry, and forgave it all:
But one owed thee—'twas a mite so small,
It were surely easy to forget—
Hast thou forgiven thy brother's debt?

Help thy weak brother—I saw him stand
Where light and darkness meet,
And there was none with brotherly hand
To stay up his trembling feet.
And if he stumbled, and if he fell,
Was the sin his?—thine heart shall tell:
For it knew the way to him unknown,
When night came, and he was alone.

Lovest thou *Me*, O daughter, O son?
What thou doest, or leavest undone,
I have counted, again and again;
Garnered in heaven each golden grain,
Or, sadly against thy precious name,
Left it a blank—to be filled by shame.

I have loved thee—and hast thou forgot?
Meetest thou *Me*, yet knowest *Me* not?
In alleys lone, in the crowded street,
Pacing it oft with aching feet—
Up above the dark rickety stair,
Sick, and in prison—lo! I am there:
Hungering, thirsting, and asking thee
For the bit and drop thou grudgest *Me*;
The cup of cold water from thy store,
Which giving will never make thee poor;
Or a mite of *time*—canst thou not spare
A single hour from thine earthly care,
Buying, and selling, and getting gain?
Yes, thou art busy; but there is *pain*,
That hath no business but suffering;
Waiting, and praying that God would bring
Into its chamber (poor sunless place!)
The blessed light of a loving face,
With those dear words, "*He careth for thee,*"
Written upon it. Say this for *Me*,
And make the heart of thy brother glad,
As I spake to thee when thine was sad.
And turn thee kindly out of thy way
To follow him, if he chance to stray:
Surely thy soul can be well content,
If thy Lord send thee as *He* was sent;
If *He* bid thee go and seek His lost,
And share His joy, though *He* bear the cost!

Be kind, be tender, for men will say,
"*The Christ that was, is not here to-day;*
The Sun that rose on this world's drear night
Hath left it"—if thy lamp give no light.
And I *AM COMING*. Wilt thou sit down
With folded hands, and forget thy crown?
Shall I find the plants of My garden dead?
My house untended—My flock unfed?
How wilt thou answer this word to *Me*,
Where is thy brother?—*I left him with thee.*

January, 1868.

A. P. CARTER.

THE NEW YEAR.

I HAD intended introducing this number to my readers with a few remarks suited to the season and the state of things around us; but on receiving the preceding lines from my dear sister in Christ, Miss Carter, I felt at once that *they* would form the suitable introduction. May the Lord impress on the hearts of many the touching thoughts expressed. Of all the painful signs of these present times, this seems to be the most painful, viz.—that the Lord's "peculiar people" do not see the urgent necessity for more complete separation from the poor perishing vanities of sight and sense, and a more entire devotedness to the great work of *representing their Master on the earth*. If that loving and tender-hearted One was now amongst us here in London, where should I expect to find Him? Certainly not in the indulgence of ease and self-gratification; certainly not spending time and money in things pretty to the eye or sweet to the palate. I should have to follow Him from cellar to garret—from "Stingo-lane" to "Walmer-place"—from the poor abodes of Marylebone down to the wretched "lodging-houses" of Westminster—and to the "blind alleys" of Clerkenwell, the "horrid dens" of St. Giles, or among the starving people of Millwall. As I followed Him I would hear at every corner of that ONE who was still *going about doing good*; and when I found Him, it would most likely be holding out bread to some half-starved man—the cup of cordial to the parched lips of some fainting woman—or, perhaps, standing by the bed-side of some dying one and saying, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." O that we were each of us more like our Master! The world is watching us in these solemn times. Men judge of us by our *actions*—not by our words.

CHILD OF GOD!

THIS YEAR MAY BE THY LAST!

"THAT THOU DOEST, DO QUICKLY!"

"THE LORD IS AT HAND!"

And may the Lord in great mercy undeceive many a loud-spoken, but UNREGENERATE professor, who is crying, "Peace, peace!" on the very brink of destruction! "*Every tree is known by his own fruit.*" "*Now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit is hewn down, and cast into the fire.*"

Christmas, 1867.

EDITOR.

THE POOL OF BETHESDA.

JOHN V.

THIS poor impotent man was in a most deplorable condition. Thirty-eight years had he lain in that state; his cure was hopeless. One only hope remained, the pool of Bethesda, visited by a heavenly messenger. But alas! within a few steps of the healing waters, and beholding their efficacy on one and another who stepped in before him, he had not strength enough to avail

himself of the blessing so readily bestowed. He was helpless. It was a feast; throngs of his brethren passed by, repairing to the temple and joining in its joyful services, they thought not on the poor impotent man. The priests, the shepherds of the people, the doctors of the law, well acquainted with its merciful precepts even for beasts, the Pharisees so zealous in prayers, in fastings, in alms, in paying tithes, passed by. No one noticed him, he was friendless. Exposed to public view, his case was manifest to all; he did not seek to hide, he could not hide his misery. There he lay, the living confession of what he was, fully conscious of it himself.

Jesus of Nazareth, the carpenter's son, despised, rejected, persecuted even to death, passed by. He saw the poor helpless, hopeless, friendless man. He knew all his wretchedness, and he knew it with sympathy. The poor man knew not the compassionate heart that stood near. Full of his own misery, he made the undisguised confession of his friendless and impotent condition. Others had friends to help them in, but he had none; others had some strength remaining, but he had none. Whatever might be his moral character, he was miserable, he knew it, he confessed it; that was enough for Jesus. He who was the friend of the friendless, the help of the helpless, bade him arise and walk, and at once the omnipotent word gave strength and vigor; the man arose, took up his bed and walked. Richer gifts he might have obtained, had he but sought to get acquainted with his Benefactor. But he valued his cure more than the Healer, and Jesus passed on to meet reproach, hatred, persecutions and death, because he had shown mercy and power on a day when all else were devoutly occupied with religious services.

Bouley Bay, Jersey.

P. OLLIVIER.

THE CHURCH.

TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed *the Church* of God, which He hath purchased with His own blood." Acts xx. 28.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Ephesians v. 25, 26, 27.

"Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." Revelation xix. 7.

As the Church is redeemed by the precious blood of Christ, and set in a perfect standing before God in uninterrupted and everlasting union with her loving Lord; so each member—each believer, each saved sinner—is for ever redeemed, and set down in perfect and unchangeable acceptance and adoption. What mortal man can estimate the value of the precious blood of Christ—the Lamb of God! In the value of that blood we stand before God.

As the Church, seen in Christ, is just, and holy, and

pure; so each member, clothed in the righteousness of Christ, and therefore justified by faith, must seek to be holy in all manner of conversation.

"Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us; that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus ii. 13, 14.

As the Church (as a whole) has received the gift of eternal life, fitness for the glory, and is made the companion for ever of the Lord Jesus Christ—sharing with Him His Throne—reigning with Him—partaking of His glory—rejoicing before Him in all His victories and triumphs; so must each believer. Hence it is written:—

"When He shall appear, we shall be like Him." 1 John iii. 2.

"When Christ who is our life, shall appear, then shall ye also appear with Him in glory." Colossians iii. 4.

"And so shall we ever be with the Lord." 1 Thess. iv. 17.

Crawford Street, W.

B. W. HARVEY.

THE KINGDOM OF HEAVEN.

- | | |
|---|--|
| 1. "The kingdom of the heavens is at hand." Matt. iii. 2. | 1. "The kingdom of God is at hand." Mark i. 15. |
| 2. "Blessed are the poor in spirit, for their's is the kingdom of the heavens." Matt. v. 3. | 2. "Blessed be ye poor, for yours is the kingdom of God." Luke vi. 20. |
| 3. "To you it is given to know the mysteries of the kingdom of the heavens, &c." Matt. xiii. 11. | 3. "Unto you it is given to know the mystery of the kingdom of God, &c." Mark iv. 11. |
| 4. "From the days of John the baptist until now the kingdom of the heavens suffereth violence." Matt. xi. 12. | 4. "The law and the prophets were until John: since that time the kingdom of God is preached." Luke xvi. 16. |
| 5. And as ye go, preach, saying, The kingdom of the heavens is at hand." Matt. x. 7. | 5. "And He sent them to preach the kingdom of God." Luke ix. 2. |

The above are perhaps the only scriptures that can be brought together to countenance the thought that the expressions, "kingdom of heaven" (*Greek*, the heavens) and "kingdom of God," are identical. They do not, however, prove an identity, but certainly some correspondence. It is a known axiom, that "things which are equal to the same are equal to one another;" but there is a peculiar difference in the third pair of scriptures; in Matthew it is "mysteries," in Mark, "mystery." In Daniel iv. 26 we read "the heavens do rule," this is illustrated in verse 17, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This rule of the Most High is full of mysteries; these are known to us, though not fully understood, all is in part now, 1 Cor. xiii. 12; and to us it is given to know "the mystery of the kingdom of God," even "the great mystery," Ephesians v. 32. Contrasting the two

passages constituting the third pair above, considering also the many scriptures containing the expression, "kingdom of God," especially from John onward, together with the passage quoted from Daniel, it seems that "the kingdom of the heavens" takes in the whole of that which Daniel speaks of—"the God of heaven shall set up a kingdom which shall never be destroyed," ii. 44; but "the kingdom of God" has respect to "the church of the firstborn (ones) enrolled in the heavens." (See the Greek.)

It has been said "kingdom of God" is habitually used in scripture, as signifying *resurrection* existence: this seems untenable.

Clifton.

W. HOWELL.

REST.

REST, weary soul;
The battle waxes loud and lasteth long;
But Thine the goal,
The throne, the palace, the crowning for the strong.

Rest in the Lord,
Yea, rest and fear not, though thy friends forsake:
Rest in His word,
His covenant of blood He cannot break.

Rest even now,
Though loud the roar, and terrible the fray;
Rest even now,
Thy foes shall all be slain by break of day.

On oath He stands,
To bring thee safely to His Father's home;
Not all the bands,
Of earth, nor hell, can rob thee of Thy throne.

Poor timid dove!
Oh seek not here below to find a nest;
Look at His love!
He waits to lodge thee in His sacred breast.

The battle's din,
Hath made thee faint and weary in thy flight:
Yet trust in Him,
Hope shall soon blossom, faith be lost in sight.

Dry thou the tear,
The victor weeps not, as he gains the prize;
Rouse thee and cheer,
Look up, look up, and meet thy Captain's eyes.

The night is dark,
The watchers listen as they pace along;
Oh watchman, hark!
Those were the echoes of the harper's song.

Far o'er the sea,
The first faint glimmer of the morn is seen;
Dark though it be,
A dazzling flood of sunlight soon shall stream.

Hark! hark the song,
O'er the tumultuous waters floating clear;
O Lord, how long?
Till Thou shalt usher in the holy year—

The Jubilee,
The sound of trumpet, and of joys untold;
Full victory,
The city of the saints, the street of gold?

Harewood Street, N. W.

E. A. C.

THE INHERITANCE.

YES, manhood is the true nobility!
 "Lord of all creatures"—so the patent ran;
 In Eden blotted, but Gethsemane
 Revealed with drops of blood the gracious plan.
 And then the grand inheritance was raised
 To a far nobler height than thought can span;
 Angels beheld it, and adoring praised
 But man achieved it—the sublime God-Man.

For not to take away our God bestows;
 His gifts remain, though unbelief transmute
 The blessing to such curses as disclose
 The fearful poison of forbidden fruit.
 But how may he who flung the crown away
 From his young brow, who, serpent-led, believed
 Half truths that tell of evil and dismay—
 O how from endless ruin be retrieved?

Slave of the tempter! Shall lost man regain
 That empire o'er himself than worlds more fair,
 The obedient will, the thoughts without a stain,
 Heaven's sacred purity reflected there?
 Who may the curse endure, and then exhaust—
 Take out the sting from death—the spoiler spoil—
 Restore to peace and blessedness the lost,
 And blend the Godhead's might with earthly toil?
 The Son of Man! thus the great Lord of lords
 Asserts His kinship with our fallen race.
 Ah, glorious brotherhood! in those few words
 Recovered dignity and hope we trace.
 The Son of Man! Eternal Son of God,
 How meekly borne was that dear name of Thine,
 Which bound Thy loving heart to this poor clod,
 Retaining still its energy Divine!

Humanity! how grand thy prospects now,
 Encompassed by the attributes Divine;
 The Father's name inscribed upon thy brow,
 In holiness and truth ordained to shine.
 So doth the cedar-work of God's high fane,
 Its fair pomegranates, and its lily flowers,
 Covered with purest gold, full well explain
 The great Redeemer's might encircling ours.

J. BURNETT.

SALVATION OF SOULS.

"Receiving the end of your faith, even the salvation of your souls."—1 Peter i. 9.

IN verse 7, the apostle is speaking of the trial of their faith, that it might, though tried with fire, be found unto praise and honour and glory, at the appearing of Jesus Christ. He then goes on to state what was the end of their faith. Doubtless the primary end of that, in their own individual case, was the salvation of their own souls; but if we leave out the italics in verse 9, it reads thus, "Receiving the end of your faith, and salvation of souls." By this reading it seems the apostle meant to say, "The end of their faith," or the end for which they had believed, was that they should seek the salvation of the souls of others. And that notwithstanding all their trials, and the opposition they might meet with; yet they were to look for and believe God would give His blessing upon their labors, and that their joy and reward would be enhanced if they had been the means of saving souls, which ought to be one result, even the end of their faith. 1 Pet. i. 7; 1 Pet. iv. 12—14; also in particular 1 Pet. v. 1—4, especially verse 4; Dan. xii. 3;

1 Cor. ix. 25; Rev. ii. 10; Jas. v. 15, 19, 20; 1 Tim. iv. 16; Jas. i. 12. It seems that all these passages of Peter and the other apostle, are closely connected, and what is intended is, that all Christians, and especially elders and overseers of the flock, are to watch for souls, as they who must give account. The apostles connect honor, glory, reward, with those who labour for Christ. The apostle Paul says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." 1 Thess. ii. 19. Daniel says "They who turn many to righteousness, shall shine as the stars for ever and ever." Oh! if this were the aim and end of our faith in all of us more, how much result, and how many souls might we not see brought to Jesus, who would be our joy at the coming of Christ. Not that God will lose any of His own by our neglect of duty; He will have His own brought by His own means in grace and mercy; but if we are not faithful and anxious for souls, they will not be brought by our instrumentality, and we shall lose the joy of those who labor for Christ.

Newport Pagnall.

WM. COALES.

THE BODY AND ITS MINISTRY.

THE perusal of the article by Mr. Goodridge in your September number struck me with surprise, and with the persuasion that the chief doctrines contained in it are not Scriptural! Will you allow me to controvert them? I divide my remarks into two heads—
 I. THE BODY; and II. THE GIFTS.

I agree with Mr. G. that the Body is peculiar in its privileges, its calling, its union with Christ, the risen and ascended Head, and its future glory.

1. But I understand Mr. G. to assert, that believers in Jesus after Pentecost and up to the time of Paul's apostleship to the Gentiles, were indeed the assembly of saved Israel; but not "the Body," and not "the Church."
 2. The twelve apostles who were before Paul, arose before "the Body" existed.

Now it must be observed, that "the Church" and "the assembly" are expressed by but one word in the Greek; and if we use two words where God has employed but one, we shall get into confusion. Again; Mr. G., if I rightly understand him, distinguishes between "the Church" and "the Body." Scripture does not; it identifies them. The Father made the Son to be "head over all things to the Church, which is His body." Eph. i. 22, 23. "And He is the head of the body, the Church." Col. i. 18.

But when did "the Body" begin to be? At Pentecost—as soon as the Holy Ghost descended with His testimony to Jesus as the Risen and Ascended Man. God owns at once the believers who gathered to Jesus thus testified of, as "the Church." "Fear came upon all the Church, and upon as many as heard these things." Acts v. 11.* "There was a great persecution against the

* I do not cite Acts ii. 47, which is generally used, because the reading there is probably not that adopted by our established version.

Church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," (viii. 1.) "As for Saul, he made havoc of the Church," (viii. 3.)

Now, were these Jewish believers members of "the Body"? Yes, if we may trust our Lord's words to Saul. "Saul, Saul, why persecutest thou ME?" (ix. 4.) "I am Jesus whom thou persecutest." (ix. 5.) The Saviour thus owns as members of His Body the Jewish saints, still worshipping in the temple at Jerusalem, or in the synagogue in other places, and still observing the law of Moses. So important does the Holy Ghost regard these words, that they are thrice given in the Acts—ix. 4, xxii. 7, xxvi. 14.

What, then, did Paul do? He discovered to both Jew and Gentile the Body and its relations, which were in existence before. So he describes it himself. To him it was given to "make all see what is the economy† of the mystery." Eph. iii. 2. And to "preach the untraceable riches (Greek) of the Christ." (iii. 8.) This mystery of the Body was discovered, not to Paul alone of the apostles, but to Christ's "apostles and prophets" generally. (iii. 5, iv. 11, ii. 20.) Though I admit that Paul alone preached it.

II. I come next to the subject of the MIRACULOUS GIFTS.

In this question I feel peculiar interest, having for years believed and taught that the miraculous gifts ought to be prayed for and possessed by all believers in Christ.

Mr. G. believes and teaches, on the contrary, that these gifts were for Israel alone, existing during the Church's childhood; and that they passed away, because they were not designed to minister to "the Body."

On this we join issue; and I propose to prove that Mr. G. is wrong, as to (1) the Extent of these gifts, (2) their Duration, (3) their Design, (4) their Value, (5) and the Ground of their Bestowal.

Let me first state, that I admit the Holy Spirit abiding in the Church; that He works in it still, and that Holy Scripture so teaches; that there are still gifts, non-miraculous, in the Church, for the edifying of the Body of Christ.

Our question relates solely as to the gifts of miracle and inspiration, which I class together, as both proceeding from an operation of the Spirit, distinct in kind from any now at work.

First, then, as to EXTENT. Mr. G. asserts that these gifts were for Israel, and that they ceased when that nation was no longer appealed to solely.

Now, I admit that Israel is the chief party, for whom the millennial kingdom, the gifts are provided. I admit, that in the passage which Peter quotes from Joel—"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy," &c.—the "your" refers to Israelites. But are they the only parties? Nay. What says the apostle in continuation? "And upon My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy." Here is another class beside Israel. And how does the Holy Ghost expound these words in Peter's following address? "Ye shall receive the gift of the Holy Ghost, for the

† The true reading; not "fellowship."

promise (of Joel) is unto you (Jews), and to your children, and to all that are afar off, even as many as the Lord God shall call." (v. 38, 39.) This proves that the gifts in question—gifts of prophecy, tongues, &c.—were designed, not for Israel alone, but for all God's elect from among the Gentiles of this dispensation.

Mr. G. appeals to Ps. lxxviii.; but it is against him. "Thou hast received gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." And Eph. iv., which is his other text, is still more opposed. "Unto every one of us is (was) given grace according to the measure of the gift of (the) Christ, therefore he saith, When he ascended up," &c. But this question will come up again. Next, as to—

2. DURATION. Mr. G. thinks these gifts were only needed for the childhood of the Church; only till the "perfect man" was come—that is, only till, by the apostle Paul, the doctrine of the Body was announced.

He would seem to limit it still further; affirming that even Paul did not proclaim it, till the nation of Israel was wholly cast off. But for this he adduces no proof. That it is not announced in the Acts so fully as in Paul's epistles, is no proof. Nor is it enough to say, that not till such and such an epistle is it named. For how can we tell that Paul had not preached it orally years before? He twice proclaims its fundamental statement in the Acts xxii. 7, 8, xxv. 14, 15.

(TO BE CONTINUED.)

Norwich.

R. GOVETT.

THE BITTER CUP.

(Air.—"Little Nellie.")

FATHER! must I take this cup?
May I not pass it by?
And must I drink it all quite up?
If so, I needs must try.
I would not doubt a Father's love,
That dictates present sorrow,
The sun obscured by clouds above,
May shine forth on the morrow.
The sun, &c.

I'm called to sip it drop by drop,
For such Thy righteous will,
And though so nauseous, would not stop,
Till I that will fulfil.
And should it all my rest destroy
With heaviness and sorrow,
Still Thou hast promised heartfelt joy
Shall come back on the morrow.
Still Thou, &c.

Let these afflictions work for me
The glory promised there,
And here the blest result shall be,
Thy holiness to share.
And then this night of grace and sin,
Of mingled joy and sorrow,
In Thy best time shall usher in
A resurrection morrow,
And Thy best time shall usher in
A bright and glorious morrow.

Chesham Bois.

E. T. CARVER.

THE HEAVENLY CALLING.

WHILST allowing great scope to my correspondents in the expression of their views of truth, and desiring (so far as they will allow me) to co-operate with the people of God in all the various communities; I hope, from time to time, by the gracious help of the Lord, to set forth what I believe to be Scripture teaching as to these four points.

1. The unity of the Spirit in the one body of Christ, which is the true Church of God.

2. The heavenly calling of that Church, and the consequent stranger and pilgrim character of believers all through this present dispensation.

3. The presence and power of the Holy Ghost in the Church, during this time of the Personal absence of Christ.

4. The Personal coming of Christ, to receive His Church unto Himself.

My present purpose is to express a few thoughts on the second point.

ISRAEL and THE CHURCH stand in distinct contrast—the one the subject of an *earthly calling*, requiring obedience to many external regulations, and connected with the promise of earthly good; the other, the subject of a heavenly calling, and set to exercise faith in God for “*things that are above*, where Christ sitteth at the right hand of God.” Christ, the great Head of the Church, on behalf of the corporate body, complete with all its individual members, passed through death and judgment—satisfied every demand—exhausted all penalty—rose from the dead—ascended up on high—stands at the right hand of God, in the acceptance and power of perfect righteousness, and therefore full justification; having also now the full right to the redeemed inheritance. And all this He sought and fully obtained for His body the Church. Thus our risen and glorious Head, in whom all true believers have new and resurrection-life in vital union through the Spirit of God, has HIMSELF taken His whole mystic or spiritual body through all the deep water-floods of condemnation and curse up into His OWN STANDING at God’s right hand! This, and nothing less than this, is the blessed meaning of the Scripture:—“God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us *together with Christ* (BY GRACE ye are saved), and hath raised us up together, and made us sit *together* in heavenly places in Christ Jesus.” (Ephesians ii. 4, 5, 6.) Thus, *in grace*, we have given to us a *perfect identification* with Christ in heaven; and therefore, “*As He is so are we in this world.*” (1 John iv. 17.) He was not and is not of *this world*,—neither are we. He came to it a stranger—we are made *strangers* too. He went through it a pilgrim—we are called to do the same. He was in it to do “His Father’s business”—so are we, and not to seek our own, but the things that are Jesus Christ’s. When His work was done, He ascended to His Father and our Father—when our work is done, He will take us HOME!

Enoch was a type. He walked with God—a pilgrim in the midst of the poor worldlings who “were eating and drinking, marrying and giving in marriage”—and he

was “*translated*”—“he was not; for God took him.” And so shall it be with the Church. This is her pilgrimage, and her translation will come; we are looking for it. And when it comes, the whole body *must* be gathered up, for each member has *the same standing*—a standing given by and in *the risen Head*—given in free and unmerited grace; and not through works at all.

10, Harley Road.

T. GEORGE BELL.

GOOD NEWS FOR PRISONERS.

LUKE iv. 18.

“**TO PREACH Deliverance.**” This text tells of a great Preacher. There seems to be a growing idea that preaching is unimportant. Ritualistic practices push aside the ministration of the Word; and the exaltation of the one necessarily results in the depreciation of the other. The Lord Jesus Christ was a great Preacher—the greatest of all preachers—a model Preacher. How unlike modern theologians! how experimental! how searching! how scriptural! how doctrinal, and yet how practical!

“*Deliverance to the CAPTIVES.*” And who are they? You and I, dear reader, in our lost and ruined condition. Ruined in the ruin of Adam; held by Satan in fetters; lost, but for sovereign mercy. “Led captive by the Devil at his will.” Souls are blinded by sin; held fast bound in chains of sin; “loving darkness rather than light”; “in whom the God of this world hath blinded the minds of them that believe not, lest the glorious gospel of Christ should shine unto them.”

“*To preach DELIVERANCE to the Captives.*” Here we have the *deliverance* and *Deliverer* from the guilt and punishment of sin, in the great Substitute who was “made sin for us, that we might be made the righteousness of God in Him;” our sin transferred to Him; His righteousness transferred to us. He is our Substitute, our Atonement, our Righteousness. He was “made unto us wisdom, righteousness, sanctification, and redemption.” So we are released from the *guilt* and *punishment* of our sin: His full, perfect, and sufficient sacrifice has blotted out everything against us: we “are complete in Him.” God does not (so to speak) look on *us*, but on *Jesus*. We in Him are safe. He is well pleased with Christ, and in Him only He sees us. “Therefore, there is now no condemnation to them that are in Christ Jesus.”

“*Deliverance to the Captives*” from the *power* of sin. Sin has no *power* over the true believer. He is dead to it: it has no “dominion over him.” It may tempt him: it does sorely: “the flesh lusteth against the spirit, the spirit against the flesh”; but he does not *love* sin; and here is the difference between the man who fights with an enemy, and one who is held in bondage by that enemy: the one has *no power over the enemy*; the other, the enemy has *no power over him*. Read 6th and 7th chapters of Romans.

“*Deliverance to the Captives.*” What baneful effect sin has had on human nature! and what glorious and blessed power Christ has over sin! Sin produced physical evil. In the days of His flesh, what power He had over

it: healed the sick; cured the cripples; raised the dead. Sin has led men into spiritual bondage, error, idolatry, pleasure, carnal delight, spiritual bonds, and yet boasting of liberty. What an awful captivity! From *such He delivers*; He forgives sin; He shows mercy; He leads to holiness; He breaks the fetters, and sets spiritual prisoners free. "If the Son make you free, ye shall be free indeed." "His service is perfect freedom." What gratitude should fill and warm the hearts of the Lord's freed-men!

Harlington, W.

H. O. MEYERS.

THE CHRISTIAN PANOPLY.

EPHES. vi. 10—18.

THE object of this epistle would seem to be to set forth the ground, the course, the aim and end of the Church, redeemed by the precious blood of Christ; and the sublimity of the style and language corresponds to the sublimity of the subject.

Ephesus was once the most splendid city in Asia Minor, and celebrated for its magnificent temple of Diana, reputed to be one of the seven wonders of the world. Paul remained longer here than at any other place, perhaps because it was such a principal seat of idolatry, and desiring that the power of the gospel should be felt where wealth, learning, and genius, were so largely gathered together. We read of his tender parting with the Ephesian elders in Acts xx. 16—38, and his solemn charge to them, while he "commended them to God, and to the word of His grace," expecting to see them no more. How solemn the reflection to us, that that great city now lies silent and solitary; and whilst thousands throughout the world are reading the Epistle to the Ephesians, no one reads it in the place to which it was addressed. The candlestick has been removed; the threatened blight has fallen on Ephesus; and when we think of its broken pillars and shattered walls, may God by His Spirit stir us up to greater faithfulness—"that when He shall appear, we may have confidence, and not be ashamed" before Him at His coming.

We have in this Epistle the high calling of the church, as "blessed with all spiritual blessings in heavenly places in Christ"—chosen as God's "inheritance," and being "the fulness of Him that filleth all in all." This is the position of those who were once "dead in trespasses and sins," walking "according to the course of this world," "the children of wrath, even as others"; but who are now "made nigh by the blood of Christ." If our calling is high, heavenly, and glorious, so our enemies are powerful and subtle. In view of these mighty foes, Paul saw but one means of strength. "Be strong in the Lord, and in the power of His might," is the language of the Spirit through the apostle to the household of faith. Our enemies are spiritual enemies, and we must meet them in spiritual strength. Jehovah must be our defence; we must look to Him to undertake for us. It is He who giveth power to the faint; and to them who have no might He increaseth strength. Mark the expression,

"*In the power of His might!*"—in His mighty power. Many think, when they are converted, that they have done with conflict, until they learn by trying experience, that it but begins when the light enters to reveal the darkness. And some speak of "the last remains of sin" being destroyed; but the Lord teaches us, that when we are saved, through the redemption that is in Christ Jesus, flesh is not made Spirit; but by grace the flesh is subjected to the Spirit; so that we become more than conquerors, through the mighty power of God. The same truth must be learned, if we would serve the Lord acceptably. He will not receive what is done in the flesh. There is nothing in us that can please Him, but what He has given us. We are righteous in the righteousness of Christ, and comely in the Father's sight, because of the beauty He hath put upon us, being "accepted in the Beloved."

May the Lord teach us, in this age of darkness and scepticism, that our strength is of the Lord, and that in His mighty power alone we can stand in this evil day.

(TO BE CONTINUED, IF THE LORD WILL.)

Westbury Road, W.

J. T. ARMSTRONG.

THE WEARY PILGRIM.

LET me go Home! for this world is so dreary;
Let me go Home! for my spirit is weary,—
Weary of conflict, and weary of sorrow,
Weary of toiling so much for the morrow.

Let me go Home! where all is abiding;
Let me go Home! in my Saviour confiding:
There nothing uncertain can harass or vex me,
Nor sin and temptation can ever perplex me.

Let me go Home! for my spirit awaketh;
Let me go Home! for the morning breaketh:
Darkness is passing, the prospect is cheering,
And Heaven's eternal realities nearing.

("FAITH'S REPLY" IN OUR NEXT.)

Birmingham.

E. B. MOENS.

MINISTRY AND DISCIPLINE OF THE BODY OF CHRIST.

(CONTINUED.)

THE description of the Body, it will be easily seen, is intimately connected with its ministry. How often do we hear from saints: "But we must have discipline." Yes; but what sort? Such eagerness for taking the matter of discipline into their own hands, leads one to the conclusion that they have not thought much of the secret of the Body. We have naturally much more understanding of the discipline, as well as the ministry, of righteousness in the kingdom, than of the ways in grace of the Body of Christ. It is insisted—"Such an one, or such a thing, ought to be dealt with in discipline; there is unworthy walk, or error, even heresy." But how? *That is the point.* By the elders, or minister,


or church assembled for judgment in righteousness? Is such the discipline of the Body, or of the kingdom? In the Acts of the Apostles we have several instances of such judgment in the Church. Is such the way of my own body? Will anyone say there is unrighteousness in my body, because it seeks to keep for use, to heal, restore and strengthen, that which is weak and unworthy of itself, and brings reproach upon it, rather than to cut it off and cast it out. If it is the meanest member, do I act so? Do the members hold a tribunal of judgment to put it away, though it is the offending, troublesome member? *Do they not rather all come to the help and recovery of the weak one, because they are offended by it?* How opposite to the course pursued by those who do not understand grace! "Confess, humble yourself, and we will look on you"; but take no effort to bring about this by grace. Will not my head, and the other members, refuse to take rest, or enjoy anything for days and nights, because the least member gives pain? *Does not love decide what is right in this case?* Is it unrighteous to make the wrong their own? Is love weary of such discipline, even if a deep probing of the evil be found necessary? Is not cutting off the last thing, and then only when it comes to life or death—not by the decision of the members, *but of the head?* It must be only by direct authority of His Word. And we should ever remember, that as the knife has been said to be the reproach of surgery, so excommunication—even when necessary—is a reproach, and should lead us to humble ourselves before the Lord. How is it then there are so many breaches and wounds unhealed—so many members cut off—and yet it is taken so little to heart? How is the Body? We must confess it, that we have been more concerned to sit as apostles on thrones judging—as elders at the gate, or princes and administrators of righteousness in the kingdom—than acting in grace as members one of another. God forbid there should be no discipline; but are we not to make a difference between the loving control and discipline of His own body by the King, and the strict, righteous rule, He will exercise over the subjects of His kingdom? Have we not been, for want of laying to heart our high relation to Christ and to one another in the Body, trying to rule it by the principles of the kingdom more than by the secret of GRACE? Grace is now on the throne, and I am called to reflect that character. I dare not act contrary thereto, especially in the Body. Are the members to be different to the Head? Grace is the secret of this present hour; grace is the power of the Body. Let us then, beloved, act worthy of our high relation. Let us seek after those things, whereby one may edify another. And in prospect of His speedy coming to take His Body to glory, surely it is high time to consider one another, and exhort one another on a point where we have so signally failed, and especially as the spirit of apostacy and confusion is all abroad. Soon all our service and doings will be made manifest in the presence of the righteous Judge. But now, during this while of the Body's suffering and rejection down here, may we be willing to be *nothing*, that grace—precious, reigning, overcoming, healing grace—from Christ the Head, *fit us each and all, by the fuller understanding and*

practical recognition of these things, for filling up our place in the BODY OF CHRIST. To this end I commend these reflections to the blessing of God, and to the heart of His true children.

Bath.

ALFRED S. GOODRIDGE.

"LOOK UP!"

 SAILOR boy, high up the mast,
Looked downward from the giddy height,
And growing dizzy as he cast
His eyes on deck, was filled with fright;
The captain cried, "All danger's past,
If to the top you turn your sight;

Look up!"

So as we scale the steepes which lead
To heav'n, "the city on a hill,"
How oft these accents thence proceed,
And with delight our spirits fill,

"Look up!"

This motto cheered the Israelites,
As through the waste they took their way;
In darkened days, in darker nights,
The cloud and pillar seemed to say,

"Look up!"

The leaves of truth the lesson teach
That help in God alone is found:
The gospel we rejoice to preach,
Is vocal with the joyful sound,

"Look up!"

Sinner! dost thou desire to find
Redemption for thy captive soul,
Or balm to heal thy wounded mind?
Then on the Lord thy burden roll,

"Look up!"

Christian! by Satan sorely tried,
Do vile temptations vex thy heart?
Thou hast his sympathy whose side
Was pierced with every deadly dart,

"Look up!"

Poor saint! who hast each morn to cry
"Give me this day my daily bread;
To Him direct my downcast eye,
Who had not where to lay His head;

"Look up!"

Afflicted saint! thy pain is great,
The billows toss thy feeble bark;
But soon the waters shall abate,
And thou shalt rest thy weary ark;

"Look up!"

Bereaved believer! has thy loss
Crushed all thy joy? there's One above
Who'll help thee bear thy heavy cross,
And fill the vacuum with his love;

"Look up!"

Devoted saint! with zeal toil on,
Thou soon shalt lay thy sickle down:
Soldier! the victory now is won,
And shortly thou shalt wear the crown;

"Look up!"

Aged believer! to the last,
On Jesus' arm for succour lean;
Whene'er thy sky is overcast
Raise thy dim eyes from things terrene,—

"Look up!"

Dying believer! on life's brink,
About to navigate the sea
Of endless bliss, should nature shrink
In death, the last extremity,—

"Look up!"

Derby.

TIMOTHY HARLEY.

A Page for The Young.

IMMANUEL'S LAND.

XI.

UPON the crest of one of Judah's hills, on the south of Jerusalem, is that famous town of which, said Micah, seven hundred years before the great event took place, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

To this place, eager, longing eyes were directed during those revolving years, and you find in John vii. 42, that the people said one to the other, when talking of and wondering at Jesus' words and deeds, "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

It is well for us to journey in thought to this pleasant spot at this season of the year, and to climb the steep ascent—for Bethlehem stands high on the hill-side; though in coming from Jerusalem, along the rugged Pass or Ravine, you must descend, and rise again to the "city of David."

Jerusalem is about fifteen miles off, and along the road are some interesting things, of which we will afterwards speak. Come on with me now to the great Valley close by the town, where there is a plain and pasturage. There—

"Lo! Bethlehem's hill-side before you is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air."

Eighteen hundred and sixty-eight years ago, in those very fields, were certain flocks feeding or lying around. Shepherds were keeping watch, because of Arab plunderers and fierce wild beasts. The night was calm and still—the stars shining large and full, as they only do shine in the East. All nature seemed hushed and at rest. Perhaps—who knows—the shepherds were softly singing some of the sweet Psalms David sung on the very spot three hundred years before, or musing, may be, on Isaiah's prophetic words, "Unto us a child is born, unto us a son is given," when "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Was ever story so told before? Was ever language so simple and yet so full? We can picture the scene even here in our homes; and what must it be to sit down on the hill-side near the very spot, and to gaze and to call up the grand and solemn remembrances! I am glad we have the truthful accounts of travellers, and that thus our mind is helped to realize the outward features. And it is one of those places we cannot mistake. Landmarks all around clearly fix each scene connected with Bethlehem. I shall

not hurry over them, nor leave yet these pleasant fields. We will speak of them another month; but at this particular Christmas-time I desire not to turn away my thoughts from that plain and those angels, and must muse with you upon them. I do not wonder at the shepherds being afraid, as you read they were. The sudden brightening of the sky—the flash of intensest light which shone full all around—the glorious angel, fresh from the presence of God, who "came upon them" and stood before their wondering eyes—must have startled those lowly men. And yet I believe they were true Israelites. God always prepares His instruments; and the same Spirit that taught the shepherd-boy David, and the herdsman Amos, would teach them. But they had scarce time to gaze on that heavenly visitant, ere "the glory of the Lord shone round about them." O, that glory—that wondrously bright manifestation—how can we picture it! What was it like? Think of the appearance at the gate of Eden, when the flaming sword waved there (Gen. iii. 24)—picture the Shekinah cloud glowing over the mercy-seat (1 Kings viii. 10, 11), and the splendour that filled the tabernacle (Ex. xl. 34)—call up the brightness Moses saw on the mount, which caused his face to shine (Ex. xxiv. 17 and xxxiv. 29)—look upon the transfiguration on Tabor, when Jesus stood there, and His face was as the sun, and His raiment was white and glistening (Luke ix. 29)—and then recall the Son of Man as He appeared to St. John in Patmos, when He was seen again in the grandeur of resurrection and ascended life (Rev. i. 14—16)—and you will be able to picture in some faint degree the glory which lit up the fair fields of Bethlehem, and caused the stars to be extinguished in its wondrous effulgence.

We can conceive how soothing were the words—how gentle the touch—how loving the assurance given by this bright messenger to those simple hearts. And when the angels had gone "away from them into heaven," and they hastened to Bethlehem town, how they must have rejoiced when they found the babe!

"Cold in His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all."

And that same Jesus is our Saviour—my own! says each believer. Since the days of which we have been speaking, millions of sinners have found eternal salvation in His great and precious Name, and the way is still open. We come not to the babe in the stable at Bethlehem—we come not to the Man of Sorrows pacing wearily Immanuel's Land, despised and rejected of men—we come not to Him hanging on the accursed tree—we come not to Him lying in Joseph's new tomb: but we come to the risen Lord—to the Saviour who has conquered death, and has opened the kingdom of heaven to all believers; who is now within the veil pleading, and will soon come in glory to reign.

I have led you thus in sweet thought to His birthplace among the hills of Judah, and I pray that you may bow before Him and say by grace, "My Lord, and my God"; and having given your whole selves to Him, go forth at this glad season and tell of Him to others, and do good in His Name to those among whom you live, looking and waiting for His return in the yet brighter glory than even that of which we have been speaking.

WM. G. HABERSHON.

NOTICES OF BOOKS.

We only notice Books or Tracts sent to us for the purpose.

"When and How ought I to Expect my Lord?"

London: G. Morrish, 24, Warwick Lane, Paternoster Row. This is a penny tract, and is well suited for general circulation. The writer believes that "our habit of mind" should be "that of constant expectancy for our Lord's return, and such an expectancy, too, that is entirely at variance with the supposition that there is any revealed event that must happen before He can come." Amongst other scriptures referred to, we have 1 Thess. iv. 16, 17, and Jude 14, 15; and on them the writer says:—"The one is Christ coming into the air for his saints, and the other is His coming to the earth in judgment." He thinks that the rapture of the church may be at any moment, and then, as a further part or event of the same "coming of the Lord," He, with his church, comes forward and appears to the world.

"The Christian Ministry, considered in relation to the priesthood of believers, and the free exercise of spiritual gifts." London: Longmans, Green, Reader, and Dyer, 1867. There is a great deal of scripture truth very clearly put together in this book, and such a demands prayerful consideration in a day when increasing claims are made for the authority of a priestly order of men, quite apart from, and indeed in opposition to, the spiritual priesthood of all believers.

"That Blessed Hope for Every Christian," by Charles G. Robson, of John-street Chapel, Haggerston. London: S. W. Partridge & Co., 9, Paternoster Row. This is a neat little penny book, admirably suited for general circulation. It is plainly and distinctly written, setting forth a general outline of truth respecting the return of our Lord. It is just the sort of book or tract to scatter broadcast throughout the land. If the Lord's people who profess to be looking for their Lord, were at all faithful to use present opportunity, those who write and publish the suited tracts would have far greater encouragement, and still more attention would be directed to the all-important subject.

"The Christian Indeed, or words of exhortation to Believers, for the year 1868." London: S. W. Partridge & Co., 9, Paternoster Row. This is a little annual, published by our friend and valued correspondent, Mr. Harley, of Derby. There are various pieces collected together; two of Mr. Harley's own beautiful pieces which have appeared in "The Voice," a stirring hymn of Dr. Bonar's, with a few short prose articles by various writers. As there have been repeated applications for the little book "Clooneaven," by Dr. Bell, since it was out of print, we may add that it is reprinted entire in this collection. We cordially recommend this penny book—it is well worth two-pence, and it is only by a very large circulation that its expense can be repaid.

THE LORD'S WORK IN TRINITY ROOMS.

According to notice in our last, about 500 Christians from the various communities assembled in Trinity Rooms on Dec. 5th for prayer and praise, and to express sympathy with this publication and the general Trinity Room work. After tea Colonel Campbell presided, surrounded by many Ministers, Evangelists, and others engaged in the Lord's work in various parts. W. G. Habershon, Esq. spoke as to the Sunday Schools, Dr. Bell read the statement which follows, as to the general work, and also the report from the Young Men's Tract Association; after which there were several short addresses given, hymns sung, and prayer made.

Report of General Work.—This work commenced May, 1866, as a centre for evangelizing effort, and the making known, by tracts and lectures, Scripture testimony to the second coming of our Lord Jesus Christ. To this was added the Bible Mission, for house to house visitation, in order to care for the temporal

need as well as spiritual interest of the very poor of the district. There was added the publication monthly of "The Voice upon the Mountains," to be in part the record of the Trinity Room Mission; but to be also a general "Journal of Prophetic Testimony and Evangelistic Effort." A few statements are now given, to call forth praise to God who has enabled the workers to do so much.

About 2000 meetings have been held in town and country, the numbers in attendance ranging from twenty in cottage meetings up to 1000 in public halls. This number includes the regular meetings of the home work in Trinity Rooms.

Half a million of tracts have been put into circulation, and it is hoped that all this "seed of truth" has been sown in faith, with much earnest prayer. The Young Men's Tract Association has circulated 55,000; this is included in the above number. 65,000 copies of "The Voice" have been put into circulation; 12,600 tracts on the Lord's coming have been sent per post to ministers of the gospel: these numbers are also included in the total number given.

It has been a very arduous and expensive undertaking to establish "The Voice." It was found absolutely necessary, in the first instance, to make a sacrifice in order to make the publication known throughout the country and abroad. Much has been expended in postage and gratuitous distribution. The end has, however, been gained through God's gracious help, for it is confidently expected that the actual paid-for circulation, which has been steadily increasing, will reach, through this meeting, a fully self-sustaining point.

After much prayer, and at the suggestion of several Christian friends, an attempt was commenced to send tracts and papers on the Lord's coming, including copies of "The Voice," to all ministers of the gospel throughout the kingdom. Packets have been sent through the book-post to 2,515 of those ministers, and additional packets will be forwarded just as the Lord may incline any of His people to help in the expense. In that one most important effort £36 19s. has been already expended. Much, but not all of this, was sent in for the special purpose.

As to the Bible Mission, it may be simply added that above £100 has been dispensed throughout the eighteen months in money, food, and clothing—a small sum considered in connection with the great need, but enough to make many an aching heart to leap for joy.

Nothing is said now about blessing vouchsafed; the work is manifesting itself, or rather the Lord is making it known increasingly as a work carried on by Him, and in His hands it is freely left. There are many trials, and often much perplexity through lack of means; but as it becomes known, and its simple unsectarian evangelizing character is understood, the Lord will open hearts to sympathize in it.

Report of Christian Young Men's Tract Association.—The motto for this evening is indeed, "Hitherto the Lord hath helped us." Nothing has been wanting either in money or tracts. The Lord has graciously supplied all. We hold regular weekly meetings for prayer, and ask God to bless each tract, and then from twenty to thirty of us go out and spread ourselves over the district around the room, and each gives away his parcel of tracts, distributing in faith, and expecting the Lord to bless. During the past thirteen months we have raised amongst ourselves £7 16s. 4d., and have expended £4 4s. 4d. in tracts and expenses, having now in hand £3 12s. 0d. We have not required to purchase many tracts, having had sufficient by the gifts of friends. Henry Bewley, Esq., proprietor of the Dublin Repository, Peter Drummond, Esq., of the Stirling Tract Depot, Mr. George Müller of Bristol, and the Religious Tract Society, have made us grants, besides gifts from private Christians. The number of tracts distributed amounts to 55,240, and we have now in hand, 12,166. Besides these we have distributed 23,000 handbills. We have had much blessing, the full proof that the Lord graciously uses our poor efforts for His own glory. So much of the seed of truth scattered abroad could not fail of blessing. JON CARTER, *Hon.-Sec.*

The Secretary has not stated, that, in the suited seasons, the young men have also stations in the streets, where they hold

open-air meetings. A few of them are enabled to preach the gospel, and all through the summer that important means is carried on in conjunction with the tract distribution. It is believed that the Lord has blessed the testimony of these dear earnest young men to the awakening of sinners, and it is well known that they have been the means of bringing many who had not been attending any place of meeting, under the regular proclamation of the truth in Trinity Room.

Trinity Sunday Schools.—I have not given any record of our branch of the Lord's great work amongst us lately, inasmuch as I have been anxious to watch closely and prayerfully its progress, and to trace the indications of blessing from time to time. I feel also there is danger in often-repeated statements of the same thing, lest any undue prominence be given to outward indications, or stress be laid upon that which may not be the true work of the Lord the Spirit. I am persuaded that the more real the operations of the Holy Ghost, the more simplicity and humility will be found amongst those who are the honoured instruments in His hand; and in this proportion there is a shrinking from publicity and show. Watching with a careful and anxious eye, therefore, that department belonging more especially to me, I am bound at the close of the year to give an encouraging account. I say, to the glory of God and our Saviour Jesus Christ, that there is earnestness amongst our teachers, and much power; that I believe conversion has been seen in several classes, and that there is an enquiring spirit in more. The attention of the children on the one hand, and their love to the teachers on the other, is wonderful. I believe the work is in a healthy state, both as to numbers, attention, and results. I will give statistics, if I am spared, next month; the books are not yet made up, nor the new lists prepared.

WM. G. HABERSHON, *Superintendent.*

Dr. Bell thankfully acknowledges the following offerings received up to December 16th.

For the Trinity Room Home Work.—In boxes, Nov. 17th, £2 14s. 8d. "Two friends to the work," £4. A. F. T., "a cheque for £12, which you can lay out as you think best." "For your own use, a thank-offering to the Lord, M. W.," 2s. 6d. "A poor widow," 2s. (fifth donation). In boxes, Nov. 24th, £2 8s. 10d. A brother 1s. 6d. In boxes, Dec. 1st, £1 15s. 4d. Anonymous, £2. "A thank-offering to the Lord, by whom through your faithful preaching there has come life to my soul," £1. In boxes, Dec. 8th, £2 5s. "For yourself," 5s., R. S., Guernsey. In boxes, Dec. 15th, £2 5s.

For the Country Evangelizing.—J. E., £1 6s. F. R., Barnet, £10. Mrs. M., Gloucester-place, £1 10s. Miss H., Banbury, Oxon, 5s. Mrs. C., Cote, Oxon, 10s. Deacons of Zion Chapel, Nottingham, £2 10s. Offerings at Nottingham towards expenses of lectures there, £2 14s. A. R. E., Plymouth, 2s. 6d. W. B., Bishop's Waltham, 5s. B. P., Hemel Hempstead, 10s.

For "The Voice upon the Mountains,"—Mrs. D., Lymington, £2. B. P., Hemel Hempstead, £1 1s. M. B., Olney, Bucks, £2. J. S., Hancro Light-house, 1s. J. S. J., Stoke-on-Trent, 6d. "A friend," 1s. J. E., 6d. Miss D., Portland-place, £1. M. W., Ayrshire, N. B. 2s. 6d. "A Scotch baptist" (second donation), 10s., "towards sending packets to ministers." [I have sent with this, parcels per book post to each baptist minister in Ireland, 39 in number.] W. F., Adelaide, South Australia, (for copies to be sent), £2 18s. R. W., London, 1s. M. B., value of antimacassar, worked and sold, 5s. Mrs. S., 2s. 6d. Mrs. C., 6d. H., 5s. D., 3s. G. W., Nottingham, for copies, 4s. G. A., Crawford-street, 1s. F. L., Liverpool, 2s. A. R., 1s. C. C., Witney, for copies, 10s. E. S., Preston, 2s. 6d. R. W., Edinburgh, 1s. Major-Gen. B., £1. Miss T., Bath, for copies, £1. "Towards sending copies to ministers," 5s. [500 more packets have been sent per book post.] From Cranfield, Miss S., 5s. Another Miss S., 5s. W. W., 5s. J. A. D., for copies, 3s. A. S., Lymington post mark, 5s. J. S., 1s. A. G., Devizes, 1s. M. A. L., St. Aubin's, Jersey, 3s. From friends through the same, 4s. Offerings given at meeting Dec. 5th, to express sympathy with The Voice, £11 9s. 4d. For copies sold at same meeting, £3 4s. Ladies work sent and sold at that meeting, £1 3s. 6d. S. H., Harley-street, £5 7s. Mr. B., Upper

Baker-street, 2s. 6d. A friend, per F. F., 1s. J. F., Edgware-road, 2s. 6d. R. S., Guernsey, 5s. S. B., Lynton, for copies, 10s. J. M., 5s. T. P. S., Jersey, 4s. 2d. for copies. W. B., London, 3s. "A friend," Brighton, 5s. M. G., Lynmouth, for copies, 3s. 3d. Mrs. P., Lynmouth, 1s. W. B., for copies sold in Sunday Schools, £2 3s. 11d. W. T. R., for copies sold at the Room, £2 18s. 3d.

For the Poor.—A. M. V. 2s. Mitspa gathering of Christians, Trinity, Jersey, £2. Mrs. W., Cambridge-terrace, £1. Given by six persons after a meeting in Trinity room for a special case which had been mentioned, 8s. 9d. From the deacons at Trinity Room, part of offerings for the poor, £2 2s. 6d. "After your preaching this morning, I think the Lord would have me send my mite to be distributed amongst those who need." 5s. T. P. S., Jersey, 6s. R. S., Guernsey, 5s. J. H., Clevedon, Somerset, £3.

Miscellaneous.—Beza's Bible, 4to., 1583. "Presented to T. G. Bell, in acknowledgment of his kind visits to a sick person," October 7th, 1867. Three parcels of tracts. 250 tracts. "From a poor aged woman," a parcel of grapes, and a large bunch of flowers, "picked in the garden of a dying man," with a request "for prayer that his soul may be saved." H. R., London, 8,000 tracts. J. E., 2,000 tracts. Parcel of clothes for the poor. 250 tracts from "A friend." An antimacassar to be sold for The Voice. A parcel of tracts (about 200) per book post. From Bangor, 50 tracts. Book post parcel, about 150 tracts for believers. Mr. C., parcel of coal, bread, and soup tickets. Mr. B., parcel of coal and bread tickets. A bill sent receipted, £1 4s. 6d. "A friend," 2,500 tracts. Book post packet, about 200 texts and tracts. A hamper of provisions.

To save space, which becomes increasingly valuable, we must not in future acknowledge, separately, stamps and other remittances which come in payment for copies of The Voice. Our kind friends who send stamps for copies, will know all is right by receiving the copies ordered. Help sent towards gratuitous circulation of The Voice, its transmission to the ministers of the gospel, &c., will be acknowledged as heretofore, and that which has been received for copies sold will be given each month in one sum.

Miss SMITH, 17, Wyndham Street, Marylebone Road, engaged in the Bible Mission, thankfully acknowledges the following gifts, which she receives as directly from the Lord in answer to prayer. From Mrs. H., two warm jackets for the poor; 16s. to buy flannel for warm clothing for the old women; 2s. 6d. to distribute in visiting; a parcel of various useful articles; a pair of boots; a parcel of articles valued at £1 3s. 6d., to be sold for The Voice; black cloth for a jacket for self; and a bottle of wine for the poor. From Mrs. D., for self, 5s.; a good waterproof cloak for self; 15s. collected in her mother's meeting in the country, towards the purchase of ware for the poor people's free teas; 10s. from herself for the same; through her maid 1s. for the same. By various small offerings, some as small as 1d. and 2d., coming in day by day from the poor, together with the above, from Mrs. D. I have been enabled to purchase for the free teas, 9 dozen cups and saucers, 20 basins, 5 tea-pots, 3 doz. small plates, 8 salt cellars, metal tea urn, 112 tea spoons, 25 salt spoons, (for water cress which my poor friends enjoy so much at tea), three table cloths, and a large press with shelves to contain my stock. (I am now praying the Lord to give me enough money to give a tea early in the new year to a hundred poor people (many of whom are poor believers) I am constantly visiting. I have received 4d., voluntarily put into my hand by one who said, "Let me be the first to begin your fund for the next tea." I take this as an earnest that the Lord will give me all I need.) From Mrs. R., various sums, for which I account to her, given me to pay weekly pensions to several poor persons. I gratefully acknowledge the kind confidence of this lady, who gives much to the poor, and employs me to visit all the cases. From the same lady, £1 in dinner tickets, which have cheered the hearts of many, and I believe have actually kept some of them alive: afterwards a parcel of bread and coal tickets. From Mr. B., a parcel of bread and coal tickets. From Miss P., 2s. 6d. to relieve a poor woman left a widow with seven children, some of whom come to the Trinity Sunday Schools.

INTELLIGENCE.

Efforts in Paris.—An interesting meeting took place in the French Evangelical Chapel, Bayswater, on Thursday, Nov. 14. M. A. Bastide, a French Pasteur, gave a description of the efforts of the French protestants at Paris, during the Great Exhibition. It appears that at first, some of that body were opposed to the idea of making religion prominent among the vast assemblage of works of Art, Science, and Manufactures. But there were those who determined to conquer every obstacle, and show the state of the Protestant religion, its missions, objects, and various publications. A liberal French gentleman especially, largely contributed funds to this, and a site was procured from the Government, and a hall erected for preaching, with various stalls for the reception of books and tracts. The Roman Catholic priests were strongly opposed to this, but they were told that the same privileges were accorded to them, and that they also might take advantage of the opportunity to show the state of their missions; but this they were not disposed to do.

M. Bastide said that the preaching in the hall was continued nearly all day. Just opposite the hall was an immense white Mexican idol representing Death, and numerous skulls near it; also many of the articles connected with the worship of the ancient Mexicans, including the sacrificial knife, formerly used in slaying the human victims. The contrast between this memorial of Death, and the work of Him who has the power of it, with the gospel of the Prince of Life and its blessed effects, were well described by the chairman.

The inscription in the hall at Paris, "WE ARE ALL ONE IN CHRIST," attracted much attention. About seven millions of tracts, portions of Scripture, and testaments, were given away. These being in many languages were distributed to numbers who had never seen or heard such tidings before; and carrying home with them these little messengers of mercy, who can estimate the possible results? A few hopeful conversions occurred, and one case especially, of a priest, was mentioned, who was deeply impressed with the new and strange light which had broken in upon him. On the whole the tracts were well received, but in some cases the wrath of the priests was displayed in execrations, and the tearing up of the books which came into their hands; this usually met with the marked disapprobation of the bystanders.

Abdel Kader, nephew to the celebrated Arab chief, is a most zealous Christian, and, clothed in his long white robe, went about distributing tracts with great diligence. His zeal led him outside the boundaries allowed to the exhibitors, and he was temporarily arrested. He had succeeded in giving a tract to the Empress. The principal stall contained the tracts of the British, American, and French Societies. The British Bible Society had also its stall.

M. Bastide having closed his admirable address in his own language, the Hon. and Rev. Baptist Noel gave a short résumé of the lecture in English.

A. G.

George Town, Demerara.—Mrs. Huntley thus writes to Mr. Strong: "My husband baptised seven persons last week. It was a very solemn season. The meeting was opened by singing, 'O Head, so full of bruises!' &c. After prayer, he spoke from, 'Behold the Lamb of God.' Brother Wenman then gave out the hymn, 'My Jesus, I love Thee,' &c., and addressed the unconverted in a most feeling manner. My husband then went down into the water, and was followed first by a young married woman, whose unconverted husband had threatened her the night before. She cried to the Lord, and He had so moved the husband's heart, that he came with her, and witnessed her baptism. The next was the wife of a young man who was baptised on the last occasion. The third was a young widow, who was one day reading her Bible, and wishing for some one to explain a passage to her, when brother Wenman passed up the street, reading aloud passages of Scripture, and inviting people to attend the preaching of the gospel. She went to hear, and our brother began 'at the same Scripture' she had been reading. That night she was brought to Jesus. The fourth was a girl, whose heart the Lord had opened; but her parents had kept her back, and called in a minister to persuade her;

however, at last, she told them all she *must obey God*, and not man; so her mother gave way and let her come. The fifth was a poor China woman, who was stolen from her husband and children in China, and brought to this colony. Here she heard the gospel from the lips of our dear Chinese brother Ab Took, and believed the good news. She was able to lift up her head with joy, that in the midst of her sorrow she had preached unto her, through Jesus, the remission of her sins. When she went down into the water there was much thanksgiving to God who had thus blessed the word spoken by our Chinese brother to his afflicted and benighted country-woman. The sixth was a dear youth, the grandson of our sister Mercer, whose brother was baptized on a former occasion. The seventh and last was a poor lame Chinese man, who walked upon crutches. Ab Took was there to interpret what my husband said. This poor man was in the alms-house. Ab Took goes there to preach the gospel to the Chinese, and thus several have been brought to Jesus. The Chinese mission here is much upon our hearts. Ab Took's need is ours, and we seek to help him as the Lord helps us. My husband purposes to spend much of his time up the Demerara river, and I am thinking of opening a school there for the Christian children. We hope soon to commence our new meeting room, for one room we hire is not nearly large enough, and is crowded every Lord's day evening.

To the above interesting account our brother Mr. Strong adds the following note: "I would here just remark that the missionaries from England, and Ab Took from China, are simply looking to God for temporal support, and that I shall thank Him for any help from those who love their Lord and Master, for these His faithful servants, that I may send it to them.

Brampton, Torquay.

LEONARD STRONG.

Buckingham.—Mr. George West desires to acknowledge 10s. from a brother at Newport Pagnall, and 20s. from a brother in Kent. This brother West labours on in the villages around Buckingham, and the Lord blesses him. I have just been enabled to send him a large parcel of tracts, and would still commend him to the prayers and sympathy of the Lord's people.

The Master's Work in St. Giles.—A band of Christians meeting together weekly in 1860, were, by the collection of pence as the Lord helped them, enabled to help distressed ones in need. The Master prospered the effort, and many a golden opportunity of uplifting the cross was found and used, and many a jewel for the Saviour's crown plucked from the burning. A further opportunity for this, was opened to us in a room holding about 70. This became overcrowded, and a large hall, holding about 300, was taken in King-street, with a school-room above nearly as large; and up to this time, the brethren thus labouring were being used of the Lord in the salvation of never-dying souls. Our brother George Hatton, who now usually preaches, has been especially blessed of the Lord. The numbers attending Sunday evenings is so large that it is impossible to invite more in; so we have just been enabled to open Bedford hall, Chenies-st., holding about 250, on Sunday afternoons. It was opened last Lord's day, and the room was filled. The brethren working with us, who are members of various churches, have formed themselves into a society, called the "St. Giles' Christian Union," and the total expenses of working, including that of the various societies, and the rent of the hall, have hitherto been met by weekly contributions from these, and the poor people usually meeting with us. We desire still to extend our borders.

A. B. S.

I preached in the Hall, King-street, Long Acre, on the evening of November 27th, to a large and attentive audience, and conversed with Mr. Hatton and several of those who are helping him in this work. I would earnestly commend it to the prayers of all Christians. In no neighbourhood could such a work be more needed. All the dense population of St. Giles is to be found around this Mission Station.

T. G. B.

Newcastle-upon-Tyne.—We have just heard from Mr. James Scott, who labours earnestly here as an Evangelist, and have been enabled to send him a large parcel of tracts. He has great opportunities for distribution, and will be glad to receive tracts from any of the Lord's people. His address is 4, Morrison-terrace.

CHAPTERS ON THE CANTICLES.

VIII.—FOOTSTEPS OF THE FLOCK.

THE Church is one body, and each believer is knit into it, all the members living in the unity of the life which is in the risen and glorious Head. From this proceeds all the vigour and sweetness of fellowship in the "communion of saints." The bride in the part of the story now before us, desiring to be with her Beloved where He feeds and makes His flock to rest at noon, is told to go "forth by the footsteps of the flock." If we would travel in these footsteps, there must be subjection of mind to the Word of God, and much mutual forbearance amongst us. A simple question is to be asked, "Does that individual present any evidence to my spiritual perceptions that he has life in Christ." If he does, then he is my brother in the one family, and I must receive him and seek to love him as such. And so of all who love the Lord Jesus Christ. This recognition of all who are the Lord's lies at the very foundation of all true fellowship. I must not limit my love to those I like, to those who agree with me in my opinions, or to those amongst whom I may be more especially placed. My love, commencing with such of the family as are more immediately around me, must be a continually enlarging circle, as I may become acquainted with true Christians, and capacious enough to take in the whole family of God now scattered abroad. How sad it is to look upon the condition of the "Holy Catholic Church" in these days. The one body is rent into many parts, and in too many cases, even the many parts are again subdivided by frequent strife. Alas! how needful even yet the solemn exhortation of the Apostle: "For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men."

The desire of the bride is manifestly for the *feeding* and the *rest*. She would only *rest* where her Beloved is, and feed along with Him. In respect to the spiritual lessons, how important it is to observe that our *feeding* stands connected with our *rest*! As we fully realize the perfect rest of faith looking to Jesus, we are able, with keen spiritual appetites to feed upon him. The Apostle refers to both in a most striking manner when he says, "Christ our Passover is slain for us: *therefore* let us keep the feast." We must also observe, that whilst our right to keep the feast is altogether in the fact that Christ is slain for us, our ability or true appetite to partake of it, has much to do with the putting away of the "old leaven—the leaven of malice and wickedness;" as well as the taking in of "the unleavened bread of sincerity and truth."

It is by following the footsteps of the flock, that we come to the place of feeding. Various features in the picture before us are most instructive in reference to this. The shepherd's tents; the feeding of the kids; the footsteps of the flock; the resting-place at noon; are all rural scenes. They tell us of a separated people, having meat to eat that the world knows not of. A people taken out from the world even whilst yet in it. It is not in the world's crowded cities, or in its leading thoroughfares, that we find flocks of sheep grazing.

It is on the green grass of the retired and quiet pastures. So, likewise, it is not in the popular resorts of this world's gay followers than we can feed upon heavenly food. We come apart by ourselves; joyfully take the true rest of faith; have our minds brought into subjection to the will of Christ; take in by the arms of love all who belong to Christ; and, in fellowship together, "wait upon the Lord." Then our souls are fed—we keep the feast.

God teaches by His Word through the Holy Spirit; but He also teaches by the ministry of living men. Thus, if He brings us into the right spirit, and gives us the opportunity, we find this advantage in the "communion of saints," that we may both teach others and be taught by them. We ought each faithfully to adhere to those truths which we think we have been taught of God; and we must act up to the light we have received. Yet must we avoid anything like a claim of infallibility, and be always ready to gather with any of the Lord's people around the open Bible. In doing this we must each realize the power of the Holy Spirit to teach and lead into all truth. There must be earnest prayer for this teaching. To pray together in the power of the Spirit would lead us more into the truth of the oneness of the body, as well as into the way in which Christ has put His own glory in immediate connection with the full salvation and future glory of that body. Thus we drink deeper and deeper into the mind of Jesus, and are made living witnesses of the power of the high calling which we have; for it is only as our own souls are kept in communion with the Father and the Son by the Holy Spirit, that we can truly feed upon the Son, and be His faithful witnesses among men. It is thus, also, that we truly love one another. Jesus loved the Church, and gave Himself for the Church; so if we have fellowship with Him, and our love be like His, it will take in all His people.

How pleasing it must be to the Father's heart to see His children seeking out the footsteps of the flock. If earthly parents delight to see their children meet together in mutual affection, how much more must our Father in heaven rejoice over His children dwelling together in unity!

Seeking out the footsteps of the flock to find the place of noon-tide rest, the bride expected there to meet her own Beloved. And so it is with us. If we have fellowship with each other, it is in our one risen Head. If we meet together in love, on the common basis of our life in Christ, we meet with Christ Himself. The eye of faith discerns Him, the great High Priest, upon the Father's throne. The proper sphere of the new life of each child of God is also seen to be in heaven. Then faith gives true communion around the person—the glorious person of the risen Christ. There we have the true food for the soul. The Bread of God. The bread that came down from heaven. But the *Person* who ascended up to heaven, is now there as the great centre of attraction, and source of power, and spring of blessing to all the one family of God. This family is a risen family, gathered to a risen Head, and is even now set down—in that Head—at the Father's right hand, in the heavenly places.

CHRIST THE MAGNIFIER OF THE LAWGIVER,
AND THE
VINDICATOR OF HIS GRACE AND PATHWAY OF HIS LOVE.

HERE has long been the teaching in the Church that Christ reconciled God to the world; that "the Son reconciled the Father," and effected kindness and love issuing in salvation-grace. This teaching is the subject of an article in the *grave standards* of a Church; appears in sermons, discourses, and hymns; and is as fondly as widely entertained. It is not however accordant with Scripture, and it must not be accepted as the teaching of the article in "The Voice" of December last, entitled "Christ the Expiation, &c." The Reconciliation taught in the Word, understood as consisting in towardly change of the heart and disposition, is not that of God to man, but ever that of man to God; and the foundation or spring of God's kindness and love and salvation-grace is not in the work or in the person of Christ, but in His own nature—in HIMSELF. The compassion and love prompting to Man's redemption, the counsel and scheme of redemption, the sending forth of the Son and through Him of the Spirit to effect and to apply redemption, —were of God. "Out of Him, by Him, and unto Him are all things." "God so loved the world that He gave, &c." "The Father sent the Son to be the Saviour of the world." God is love, and from God's love proceeded the wisdom and the power and the all-sufficiency, first, to expiate and put away sin, to magnify and make honorable the law, and to vindicate and exalt the Throne; secondly, to arrest and subdue and rectify and recover the heart of the sinner and rebel. Reconciliation then (*i.e.* kindly turning of the heart's allegiance and affection) being well understood to be ever that of alienated man to God never alienated, never cooled, never changed, we shall be prepared to understand the office and the work of Christ as the Propitiator. "God is love." God in his own nature and person is love. God is further a sovereign, *the* Sovereign, in his office and position and relation the supreme Master and Ruler, and the One Lawgiver and Judge. God *personally* needs no Propitiator: He is propitious: He is disposed with ardent favorableness: He is desiring and seeking: *officially* God needs a Remover of the barrier, a Fulfiller and Satisfier, a MEDIATOR. How happily does God's testimony respecting His Atoning Son, "My Son in whom I am well-pleased," indicate and declare both the response to the prime-mov-ing love and the rendering of the demands of holy authority—both the gratification of God in His nature and person, and the satisfaction, yea, glorification of God in His office and position! How "well-pleased" is God to be *made able* "to save, and to rejoice over His saved with joy; to rest in His love; and to joy with singing;" whilst upholding, yea, commending and enforcing, His righteous supremacy and His rectoral majesty and excellence! And what but this is the rich significance of that glowing passage in the Epistle to the Ephesians (see Eph. v. 2), "Christ hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." On what ground is the offering

and sacrifice of Christ a *sweet-smelling savour*, but that it meets and fills and fructifies God's love, annihilating obstacles and difficulties, all lets and hindrances, and empowering it to flow forth in its fervor and might, and embrace and rejoice in its object! And why are "supplications and prayers for all men good and acceptable to God" but that "God willeth all men to be saved," He having provided a Mediator, "who gave Himself a ransom for all men!" Again, why were "peace on earth and well-pleasedness towards men" proclaimed, but that peace had been made in heaven (see Luke xix. 38)—well-pleasedness or propitiousness because of that Propitiation and that Propitiator which constituted the loving and the righteous God "a just God and a Saviour!"

"God hath chosen us in Christ before the foundation of the world that we should be BEFORE HIM IN LOVE, having predestinated us to the adoption of children by Jesus Christ to HIMSELF:"—by JESUS CHRIST, because Christ the Expiator of sin is of God's sovereignty and supremacy the Magnifier, and of God's grace and love the Pathmaker and the Strength and the Riches in glory.

Clifton.

J. T. MOLESWORTH.

STATE OF THE WORLD AT THE LORD'S COMING.

I LATELY met with a *Novelist's* opinion on this subject. It came about in this way. A friend said to me, "You ought to give us an article on the signs of the times, as shewn in the vastly increasing periodical literature of this country." I considered the suggestion, and felt that it was a very important one. My readers may not be aware, that whereas in 1750 only about 300 publications issued annually from the press, in 1866, there were nearly 6,000. Surely, then, the question is of great importance: "What is the character of this flood of printed statement flowing through the land?" I have had many periodicals sent me through mentioning my intention to give an article on the subject. I have about 120, which I have looked through. It was in doing this that I came across the opinion I refer to. I found it in "Macmillan's Magazine," in a novel there, entitled "Silcote of Silcotes," by Henry Kingsley. I strongly caution my readers against wasting time in reading novels. I only felt justified in turning over all the rubbish that I had collected for the special purpose I have indicated. One of the characters in Mr. Kingsley's story is the "dame," or "matron" in a public school. She had just quelled a disturbance amongst the boys, and turning to a new boy, with whom she had been conversing, she says: "If one could deal with all the ghastly disorder in this world as easily as I have with that little riot, why then, boy, the world would the sooner be ready for the second coming of Christ. For they may set the time of His coming by stars and by numbers, but He will never come again, boy, until we, by tears and by blood, by life-long struggles for the good, through ridicule, and poverty, and self-denial, have made this world fit for Him. Then He will come, and we shall see Him."

not expect that Mr. Kingsley (one of the most writers of the day) searched the Word of God to obtain the truth, before he wrote that statement. It is taken it, doubtless, from men's opinions which prevail. Many true Christians, who acknowledge the authority of the Holy Scriptures, entertain these ideas. Should they not search God's Word for it? What if they are wrong in their expectations? We affirm that they are, and we appeal to the Word as our only authority. But here I must, for I resent, leave the subject, promising, with the help, an article in our next number on "*The World at the Lord's Coming.*"

Farley Road.

T. GEORGE BELL.

THE GREAT EXEMPLAR.

"Leaving us an example, that we should follow His steps."
1 Peter ii. 21.

THOU, who cam'st, for us, to tread
Affliction's darkest way;
The world, Thy love would save, ne'er shed
On Thee, one kindly ray;
Oh, grant that while we linger yet
Mid scenes we fain would flee,
We leave that world without regret,
Which had no smile for Thee.
Thy pilgrim-pathway here below,
From childhood to the grave,
Was strew'd with bitterness and woe
By those Thou cam'st to save;
May all, by sov'reign grace inclined,
The cross with Thee to bear,
Expect no more from man to find,
Than was THY lot to share.
How deeply, on Thine arduous road,
Thou drank'st of sorrow's stream!
Yet, in Thy breast what fervour glow'd,
What constancy supreme!
Oh grant, that while we tread with Thee
Life's thorny path below,
Like Thine our martyr-course may be,
'Mid every phase of woe!
What suffering mark'd, what bitterness,
Thy human life of woe!
Yet Thou with love would'st only bless
The foes who made it so!
Thus, may Thy followers, holy Lord,
Their lives' fair pattern trace
On what Thy Spirit doth record
Of Thine, the lovely grace!
What sorrows, from the Father's hand,
Pursued Thy spotless life!
What raging waves, at His command,
Of turbulence and strife!
Oh when that faithful Hand above,
Thy children sore may press,
Teach them, like Thee, with filial love
The chast'ning rod to bless.
Thy soul was crush'd with violence
Down to the dust of death!
Yet filial trust and confidence
Employ'd Thy latest breath!
So, of Thy people's closing life,
What'er the trials be,
Oh, give them through the final strife,
The grace to copy Thee!

Woodchester.

W. C. STATHER.

"ENSAMPLES."

"WRITTEN FOR OUR ADMONITION, UPON WHOM THE
ENDS OF THE AGE ARE COME." 1 COR. X. 11.

OF the various methods by which God instructs His people in His ways and acts through the inspiration of the Spirit of Truth, no one is better adapted to that end than His typical Scriptures. This at once brings before us the surpassingly interesting histories of "holy men of old;" of God's mysterious people Israel; and of events, marvellous in themselves, yet declaratory of the mind and the governmental principles of God in reference to this earth and its nations in the past. Whilst the ancient Scriptures do all this, they are susceptible of antitypical application, by which is obtained valuable instruction for those who love the appearing of the Lord Jesus, in regard to the eternally conceived purposes of God as to the future. These things are revealed to the spiritual mind (1 Cor. ii. 6—12, with ch. x. 11, 12.)

By the future, I mean the Divine acts by which this present dispensation will be brought to a close; God's purpose to put an end to all human governments, when the times of the Gentiles shall be fulfilled, and the "stone not made with hands" shall descend like lightning on the great representative image of man's unrighteous rule, and "scatter it like the chaff of the summer threshing-floor." (Dan. ii.) When He will manifest His eternal design to place the government of earth's kingdoms on the shoulders of the Lord Jesus, in order to its dominion in righteousness and peace (Rev. xi. 15), through the agencies of the two redeemed bodies—the Church and the nation of Israel; the former to exercise the judicial, and the latter the ministerial functions (Ps. xvi. xviii. xlv.). When, moreover, THE OMNIPOTENT that God has at present simply *declared*, will at that period be *attained*, viz. the salvation of a countless multitude from amongst all nations in "all the ends of the earth" (Isa. lii. 10; Rev. vii. 9). This Divine object is nothing more than the fulfilment of the original covenant with Abraham in the promise that "in him and his seed should all the nations of the earth be blessed." It is this that stamps its character on the kingdom of the glorified Son of Man, which is to be *dispensational* for 1000 years, until all His enemies are destroyed, and the entire family of God the Father saved (Acts. xv. 13—18).

Christians have been accustomed to overlook this dispensational kingdom, because its *object* has not been discerned; they have not considered that "Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers." That whilst He was Son of David, to sit upon His Father's throne in Zion (Isa. xi. 6, 7), He was Son of Abraham, in whom the future blessings to "all nations" are vested (Gal. iii. 16) in the kingdom.

The Church and its eternal glory, in union with Christ in heaven, has been the principal thought connected with the "hereafter," which, though the most stupendous mystery ever presented to the Christian mind (Eph. iii. 1—6), yet, as regards the future employment of that body, involving an idea of spiritual idleness at variance with the teaching of Scripture

1 Cor. vi. 2, 3; Is. lii. 7—10). But, whilst the object of God is to make manifest the revelation of the future glory of His beloved Son, the sphere in which that glory shall be displayed, and His "goodwill towards men," as connected with that glory; the object of Satan, who is god and prince of this world and its kingdoms, is to defame and obscure that glory, because it is that of his Divine conqueror. This purpose he tries to effect (and alas, to a great extent succeeds) by leading the thoughts of the Lord's people astray concerning the scriptural meaning of "the kingdom of heaven," as a dispensational period during which himself, "that old serpent the devil," will be well secured in the bottomless pit, in order that he may not obstruct the blessings of glad tidings that will be carried by Israel; the "kingdom of priests," to "all nations" of the millennial earth.

Satan has also another object, knowing that his time is short, which is to delude professing Christians into the belief that "the Lord delays the promise of His coming," that it is in the far off distance of obscurity; thus artfully concealing the revelation of the threatened execution of the wrath of God that has been solemnly announced from heaven "against ALL ungodliness and unrighteousness of men" (Rom. i. 18; Rev. xvi. 1). As a disguised minister of light (2 Cor. xi. 13, 14), he preaches a worldly millennium to be enjoyed in "flesh and blood" and without Christ; a lie in direct opposition to the Scripture (1 Cor. xv. 50). It is a wide spread opinion, that this order of things is to be brought about by the efforts of Gentile missions, and the universal spread of Christian influence. But this, too, is in contravention of the Scripture. For it is the privilege of the members of the Church of Christ, as lights of the world, to be used for the gathering out, during the present dispensation, of "a little flock." *Individuals*, a heavenly section of the whole family, to whom it is their Father's good pleasure to associate with His Son in the glory of the kingdom. *More than this is not promised to Gentile ministry.* The blessings of salvation to "all nations of the earth" is reserved for the *special agency* of "the seed of Abraham," according to the yet unfulfilled covenant. Not by the Divine "Seed" only, the Messiah or Christ (Gal. iii. 16), but *personally* through Abraham, Isaac, and Jacob, and their natural descendants, the nation of Israel (Gen. xii. 3; xvii. 5, 9; xxvi. 3, 4; xxviii. 12—15; Isa. lx.) Israel has of old been declared to be the foremost among the nations of the earth, whatever human interpretations present appearances may bear (Deut. xxxii. 8; vii. 6; Exod. xix. 5, 6), and it is of great importance to those who seek instruction as to the purposes of God, that this *fundamental* truth be acknowledged. There has been no manifestation of the national pre-eminence yet, so as to fulfil the divine promise; but when Israel shall be converted to the Lord, at the glorious personal return of their Messiah (Zech. xii. xiii.), they will then take that high place in the midst of the millennial nations who will be sitting in darkness, and cause their own light to shine, and their glory to be seen upon them for blessing (Isa. lx.)

I hesitate not to say that these things, and a vast

amount more of most necessary and instructive information than I have here faintly glanced at, are to be found in the Old Testament; that future events are revealed, moreover, not only characteristically, but *in the sequence* in which they will occur. I have endeavoured, in humble submission to the teaching of the Spirit of Truth, to prove what I say in a carefully prepared series of typical and "ANTITYPICAL PARALLELS" of Scripture, of which I will here give but one instance; viz. The wilderness tabernacle, or sanctuary of Jehovah; the wonderfully mysterious details of which, not only reveal the past governmental acts of Jehovah, whilst dwelling under the Shekinah glory in the midst of His people Israel; but, when viewed in the sunlight of the prophetic Word, are typically illustrative of the millennial fulfilment of the covenant with Abraham, the restoration of *corporate* Israel in their land, when it "shall be covered with the glory of the Lord as the waters cover the sea," "a holy nation and kingdom of priests," under the personal reign of Jesus the Messiah in the glorious majesty of Melchizedec, "a Priest upon His throne." This, and nothing else but this, is the manifestation of "the kingdom of heaven."

Notting Hill.

H. GOODWYN.

[We beg again to recommend to the earnest and prayerful study of our readers, Major-General Goodwyn's book—"Antitypical Parallels." There is much contained in it which, like his article above, is of the deepest present importance to Christians who really desire a correct understanding of God's purposes yet remaining to be accomplished; and especially those relating to the earth and its continuance, government, and blessing during the thousand years.—EDITOR.]

DESIRES OF THE HEART.

I WANT to be more holy,
In thought, in word, in deed:
I want to follow solely
Where Jesus' foot-prints lead.

I want to be more humble,
Like Thee, my lowly Guide:
O keep me, lest I stumble
As "those that walk in pride."

I want to be more earnest
In all I do for God,
Though hindrances the sternest,
Should cross me on the road.

I want to be more jealous
For my Redeemer's name:
I want to be more zealous
In publishing His fame.

I want to be more careful,
Lest I should sleep in ease,
While victory crowns the prayerful,
Who conquers on his knees.

O Lord! my heart's ambition
Is to be wholly pure;
A perfect exhibition
Of Christ in miniature.

Derby.

TIMOTHY HARLEY.

Our friend and brother, Mr. Harley, is leaving England to occupy, by God's grace, a new and most important sphere of labour in the gospel in New Brunswick, British North America. We affectionately commend him to the prayers of the Lord's people

COUNTY EVANGELIZING TOURS.

AFTER a few years travelling from place to place, as invitations reached me, preaching the gospel of the Lord Jesus Christ, it seemed to be much impressed upon my mind, that some more systematic visitation of counties or districts would be according to the mind of the Lord, and would be likely to receive His gracious blessing. I saw that, according to the general plan of evangelists, many places were wholly overlooked, and special attention was given to particular places, to the neglect of others. I never doubted but that the Lord guided His servants, and gave His own rich blessing where the special efforts were made; but I still felt for the thousands of our rural population who were never visited by those itinerant evangelists whom God had blessed so much. I prayed to the Lord to guide and help. Many Christians were consulted, and many helped by their prayers. Feeling much encouraged by the counsel and sympathy of brethren, I commenced with the county of Cornwall; a valued brother went through a great part of the county with me. I subsequently visited other parts of the county, so that I am able to say that the whole county was visited. In the same way, with other brethren occasionally to accompany me, I have been through Oxfordshire, Buckinghamshire, Dorsetshire, and the Channel Islands, and more recently, the counties of Devon and Somerset.

In my present article I confine myself to the two latter counties. I refer to them at present, in order that my readers may see the simple, but comprehensive plan adopted for the purpose of proclaiming the truth through whole districts of our own land. The plan adopted in Devon and Somerset was just the same as I had followed in the other counties mentioned.

In October, 1865, I sent per post several hundred copies of a circular letter to ministers of the gospel, informing them of the intention to visit all parts of the counties, preaching in the open air, and in such chapels, halls, school-rooms, or other places, as might be kindly offered; also, that in places where no suitable buildings were offered, I would be prepared, by the help of the Lord, to hire public halls for evangelizing meetings; and that I was also prepared for an extensive distribution of gospel tracts. I was careful to explain that it was in a spirit of fellowship and co-operation I desired to come; to interfere with no existing effort, but as a humble fellow-helper with all the resident servants of Christ.

These circulars were sent round about a month before the time proposed for the commencement of the effort, and were the means of bringing in many kind invitations; and the few weeks were spent in an interesting and important correspondence with about 300 dear brethren labouring in the gospel within the two counties.

The progress of the extensive effort may be best shewn by notes, written at the time, which are now extracted from "The Revival" paper.

In "The Revival" for February 22nd, 1866, I inserted a letter from which the following is an extract:—

"The evangelizing efforts in Somerset and Devon continue to be graciously blessed by the Lord, so that

we get crowds in every place to hear the word preached, and often many are deeply impressed. I never saw such a manifest 'spirit of hearing.' I think there will be still more blessing, for there has been so much prayer. Our prayer has been that the Lord would condescend to use us, not only in the conversion of sinners, but in the arousing of believers to increased effort. In connection with this last object, the Lord enables me to ask dear brethren resident in the two counties to be fellow-workers with us in tract distribution. I have received such quantities of tracts that I can offer to give 80,000, in parcels of one, two, or three thousand each, to any dear brethren who will apply to me, sending their addresses, and stating some little of the nature of the places where they will hope to distribute them. Parcels of tracts are still coming to me occasionally, and I know the Lord will use them. I ought, however, to say that I desire no more at present. I have more than I shall use for some months to come; and I trust the above offer will be promptly accepted."

From another letter (April 11th, 1866) in the same publication, I extract the following, to shew the progress of this effort:—

"Dr. Bell desires me to ask the favour of space to report to your readers about the evangelizing in the above counties. In reply to his offer of 80,000 tracts, given in 'The Revival,' he had 224 applications. One-third of these were from places outside the two counties. He sent small parcels to nearly all the applicants outside, and good supplies to all within the two counties. 82,000 have been sent, and 145 Christians in Devon and Somerset are now helping this work by distributing tracts in their several districts.

"The meetings have been numerous, generally crowded, and much power has been graciously given by the Lord to His own Word. During the last month, meetings have been held at Kingsbridge, Salcombe, Slapton, Dartmouth, Brixham, Torquay, Newton Abbot, and Teignmouth, besides several reading-meetings in private houses. Letters from various places in the two counties give very pleasing testimony to the blessing which the Lord is pleased to grant. In these letters numerous hopeful cases of conversion are referred to. The Christians of the various communities were brought together to an extent very seldom seen. Many persons also came to the meetings who do not usually go to any place of worship. Dr. Bell's son, Mr. Bell, of Pointington has also been preaching almost every night in other parts of the counties. Tracts are still freely distributed after the meetings, and in travelling from place to place. As the stock of tracts has been added to, small supplies will still be sent to applicants who desire prayerfully to distribute tracts anywhere within the two counties."

"The Revival," for June 7th, 1866, contains this statement:—"As I am now absent from the above counties, and preaching Christ in London for a season, will you allow me again to write a few lines about the evangelizing work. The Lord has greatly favoured me in the work, by giving me the help (in ministry) of a few dear brethren, and also the full sympathy of many more. So that when I am not myself in the counties, the work is still going on. I have been going through

them as God seemed to guide; special blessing in a place is taken as God's voice, keeping us there, or taking us back to it. Thus a good deal of time has been spent in some places, and other parts we have not yet been enabled to visit at all. The notices in 'The Revival' have given to your readers some idea of the work—yet no adequate idea, for the Lord has been pleased most richly to bless. Christians have been stirred up, and many precious souls have been (so far as man can judge) truly converted. I have given (chiefly through the offer in 'The Revival') up to this time 112,000 tracts to 194 Christians, who kindly undertook to distribute them within the counties I was going through. I had about 70 similar applications from Christians in other parts—to the most of those I was also enabled to send packets; but I could not supply them so fully as the others. The Lord enabled me, in addition to the above, to put into circulation 20,000 copies of my little tract 'The Lord is at Hand.' I wish to say that those ministers and others who kindly invited me to places not yet visited, must bear with my delay. The work has gone on without intermission since October last, and I trust in the Lord that He will enable me to go through every part of the two counties. If we wait on Him for His guidance, we will not only visit each place, but each place at the right time. My son, who resides in the county of Somerset, is going on with his part of the work from day to day."

After the above date, though settled in an important work in London, the Lord enabled me on four different occasions to visit parts of the two counties which I had engaged to visit. My son, also went through other parts. Two other brethren assisted in the same way. I am now enabled to say that through this effort; either by tracts plentifully distributed by resident Christians, by personal visits (as in a very large proportion of the places), and gospel preaching, the testimony of Christ crucified, Christ risen, and Christ coming in glory, was sent into every parish within the two counties. I will not further speak of blessing. It has never been my way to give details of numbers. I am afraid of exaggeration—afraid of marring the work through excitement of the flesh. I may, however (giving all the glory to our God of rich grace), say that I believe the day of Christ will shew that several hundreds of precious souls have been brought to the Lord through these county evangelizing tours.

I am not willing to give up so important an effort for the Lord, and now that my attention is very strongly directed to two districts, Hampshire and Nottinghamshire, I desire in faith through prayer to commend the matter to the Lord. I am ready to do in either county what I have been enabled to do in others. I hope I am willing to do this or to leave it undone. Just as in the case of the other counties, the Lord must graciously shew me His will about the matter, by raising up friends and sending me the means. What He may be pleased to do will shew what His good pleasure is in respect to my going through either of those counties—or both of them, or neither of them; and I trust I can say without reserve **HIS WILL BE DONE!**

10, Harley Road.

T. GEORGE BELL.

FAITH'S REPLY.

(SEE PAGE 7.)

H! why so desponding, and why art thou weary?
These trials of earth are thy Father's decree!
The aspect of all things around may be dreary,
But *Heaven* and *glory* are waiting for thee!

Yes; thou shalt go *Home*, to the ransomed in glory;
But tarry thy Father's good pleasure awhile:
He'll never forsake thee, but *still* go before thee,
And light up the wilderness gloom with a smile.

Yes; thou shalt go *Home*, poor tempest-toss'd spirit,
Releas'd from corruption, from sorrow set free;
A *Home* in eternity thou shalt inherit,
And life everlasting thy portion shall be!

Yes; Thou shalt go *Home*, unto Jesus, thy Saviour!
And *Home* to the spirits made perfect above!
Go *Home* to the rest that remaineth for ever,
Through sovereign, eternal, unchangeable love!

Birmingham.

E. B. MORRIS.

SUCCESSFUL SERVICE.

"If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work," (2 Timothy ii. 21).

WE have given us, in this chapter, general rules as to the condition of successful service for the Lord. There is in all this no disregard of the fact that all real work accomplished is achieved *alone by the Holy Ghost*. That is understood. We get here the conditions of *being used* by the Lord in His work.

1st. *There must be the "enduring hardness."* The Christian worker who would enjoy the privilege of successful service, must "count the cost," and be ready to *suffer* in doing the Lord's work. He who would gain the honours of the battle field must expect the wounds; and the close follower of Jesus, in life and work, must be prepared to sacrifice *ease* and *comfort*, and possibly that which is dearer still, his *reputation* also. The Lord's work must be done *as to Him and not to man*, thus there should be no anxiety to receive the commendation of our fellow-creatures on the one hand, and on the other, no over-sensitiveness to their blame. There must be no weak and unworthy *taking offence* in the work, thus visiting upon the vineyard the faults of our fellow-labourers; no "looking back" after we have "put our hand to the plough." In all these respects, the Christian worker, who would be successful, must "endure hardness."

2nd. *There must be the non-entanglement with the "affairs of this life."*

The Apostle did not intend to say that the Christian worker should not be engaged in any worldly calling. Very far from this; he himself followed a trade, and distinctly recommends that those who become Christians should still remain in the occupation in which they were engaged when called by grace. Plainly, a Christian may be *engaged* in trade, but he is forbidden to be *engrossed* by it. It is the *entanglement* we have to fear. The successful worker must be free, holding *all* earthly things with a loose hand. If his heart be fixed *here*, it

must drag him down. Those who would impress others with any truth, must be *themselves deeply impressed* with it, or they will not succeed. This is specially true in regard to religious truth. Said an actor to one who was himself a preacher, "We make *fiction* seem like truth; but you make *truth* appear *only fiction*." The successful worker in the Lord's vineyard must be one whose "meat and drink" is found in his work, and whose joy it is thus to be spent. He must be one who cares for nothing half as much as to win souls for Jesus. No money-getting must beguile him, no worldliness ensnare him, no idol must take possession of his heart. Thus shall he be able to see eternal things in their true light, and consequently be able to speak of them—in some degree—adequately. God has said that He will honour those who honour Him, and the whole-hearted servant shall not lose his reward.

3rd. *There must be the "striving lawfully."* The Christian worker must not, in any case or degree, "do evil that good may come." He must ever be truthful. To strive "lawfully," he must use aright the Word of truth, and "rightly divide it." He must also recognize that "salvation is of the Lord." *He must honour the Holy Spirit.* No special gifts or talents are necessary to secure general success in winning souls; but, on the contrary, it is declared for the encouragement of all, that the work is "not by might or by power, but by My Spirit, saith the Lord." See Moses, "slow of speech and of a slow tongue," but nevertheless the God-chosen and successful leader of the Israelites. A youthful David, while only a shepherd, conquers the giant foe of his people, and that with but a sling and a stone. Gideon, when but a young husbandman threshing the wheat, receives a divine commission, and God makes him, though the least in his father's house, Israel's deliverer. To show that the power is God's alone, the army is reduced and thinned to only three hundred men. Yes, we are told that "God has chosen the weak things to confound the mighty." He chooses those for His work who feel their weakness and insufficiency. A Christian therefore, in all these respects, should "strive lawfully."

4th. *There must be the "partaking of the fruits" by the Christian labourer.* The teacher of others, to be successful, must be himself taught of God; otherwise, "if the blind lead the blind, both shall fall into the ditch." A heart full of love to Jesus, *resting and feeding joyfully upon Him*, is necessary for the greatly successful Christian worker. The only greatly successful Christian will be the *happy* Christian, and the only happy Christian is he who *abides in Jesus*. *He must live upon the truth he speaks of to others.* A great power to move others is found in being ourselves moved. It is a solemn thing at any time to speak God's truth; but it is a mockery to do so unless our own hearts are deeply affected by that truth. *The only way to speak earnestly to others, is to live earnestly ourselves.* No mere theoretic knowledge will answer the purpose here. To be *felt*, the truth needs to come red-hot from our own experience. Abstract truths have not half the influence of a truth which it is plain has a deep hold upon him who utters it. As water cannot rise above its own level, so the teacher of

Christian truth will generally be the means of bringing others *only to where he himself stands*. How vastly important is it that thus, those who would be labourers in the work of the Lord, should be themselves "partakers of the fruits."

It is observed by those who are carefully watching the progress of God's work, that the *most successful* servants of the Lord in the present day, are those who are deeply stirred in their own hearts by the conviction that "the Lord is at hand." Such are looking for His coming who is the joy of their hearts, and in the power of "that blessed hope," are seeking to live *for Jesus only; and to work for Him* while the short opportunity lasts, "so much the more as they see the day approaching."

Olney, Bucks.

MATILDA BASS.

Second Advent Melodies.

No. VIII.

ALLELUIA.

ALLELUIA! il vient le jour, le jour de la victoire,
Rayonnant de vie et d'amour, de bonheur et de gloire.

Alléluia! c'est le matin sans ombre et sans nuage;
Oui, c'est le jour clair et serein qui luira d'âge en âge.

Alléluia! alors Jésus, fidèle à sa promesse,
Viendra recueillir ses élus, les remplir d'allégresse.

Alléluia! il vient briser le joug de l'adversaire,
Et dans sa force renverser son empire par terre.

Alléluia! il vient régner en roi juste et fidèle;
C'est lui qui fera prospérer la justice éternelle.

Alléluia! Alléluia! sous son sceptre propice
La terre se réjouira. Gloire au roi de justice!

Alléluia! au seul Seigneur rendons honneur et gloire!
Amen! Amen! gloire au Sauveur! à lui seul la victoire!

Bouley Bay, Jersey.

P. OLMVIER.

FREE TRANSLATION.

HALLELUJAH! the day hasteth on,
All radiant with life and with love:
The day of the victory won,
Of glory and bliss from above.

Hallelujah! the morning shall rise
Which bringeth no cloud in its train;
The daylight of shadowless skies,
Whose sun shall set never again.

Hallelujah! 'tis Jesus the Lord,
Who gathers His own in the air;
For faithful and true is His word,
The joy of their Lord they shall share.

Hallelujah! God's own chosen King
In righteousness cometh to reign:
The desolate places shall sing,
And earth shall be blessed again.

Hallelujah! He cometh to break
For ever the yoke of the foe:
To smite Satan's empire, and make
The pride of the terrible low.

Hallelujah! the judgment and right
Return unto righteousness then:
To Him be the glory and might:
Hallelujah! amen, and amen.

Taunton, Somerset.

A. R. CHURCH.

CHRIST'S ONENESS WITH US, AND OUR ONENESS WITH HIM.

IN this we have a double truth, and both very blessed when seen in their distinctiveness as shown to us by the Holy Ghost. In the thirty-three years of the blessed Lord's pilgrimage among His people, we have an opening out of the first truth, in all His movements, in all His words, and in all His sufferings—the Man of Sorrows, acquainted with grief, all consequent upon His stooping down to take the sinner's place. How wondrous all this redemption love, when He came to seek and to save the lost! How blessed are they who are thus saved, and know also what they are saved for! Alas! among the Lord's dear ones, how little this most precious of all truths is understood and delighted in. "Lord Jesus, *we are one with Thee!*" This is too much for many of the members of His own Body to say—often we are told that it savours of presumption. How different the thoughts of the Father have been, about all those that should believe in Jesus! Even before the foundation of the world—and then, in Eden, we see God's purpose opening out in Adam's resurrection from sleep, after his Eve had been built up from his side, and given to him as an help-meet. Much blessedness will be received by Spirit-taught souls, who ponder over Ephesians in the light of our oneness with Christ. He is Head over all things to the Church, His Body, the fulness of Him—so that we have not merely pardon; but acceptance, because He is accepted; righteousness, because He is righteous; peace, because He is our peace; life, because He is our life; and glory, because He is glorified; and therefore, in God the Father's purpose, we are pardoned, raised up, and seated with Christ, as members of His body; and we wait for His appearing, to raise us up together as perfected members of the bride.

"Soon will the bridegroom come,
His bride from earth to call;
We, glorified with Him, shall reign,
Till God be all in all."

Newcastle-on-Tyne.

JAMES SCOTT.

THE CHRISTIAN'S CONFIDENCE.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory."

MY Lord! it is Thy counsel guides me
Through this weary waste below;
Thy strong arm is ever with me,
Leading all the way I go.

Poor and helpless, prone to wander,
Prone to turn from Thee away;
And in careless ease to linger,—
Ah! how oft I go astray.

Keep me, Lord! from things alluring,
Stay my soul on joys above;
Let Thy love, rich and enduring,
Keep my heart's supremest love.

Then the hope, full and unchanging,
Of bright glory soon to come:
Shall my weary way be cheering,
Daily as I journey home!

Nottingham.

S. O. H. PRACH.

BRETHREN GONE HOME.

THE Lord has called many away during the last two months—two on the same day, Dec. 23. One was Mr. J. Harvey, of Wakeling-terrace, Barnsbury, referred to on page 211 of our first volume. He was regularly visited for eighteen months, and much precious fellowship enjoyed with him. All that time he lay on his bed, often in much suffering. During the first few months, Satan tried him much with harassing doubts; but in the rich love of God, all were dispelled, and for some time before his departure, he manifested unbroken peace, and at times even rapturous joy, resting in Christ and praising the free and rich grace of God. He departed in much triumph, after commending his wife and four children to the gracious keeping of that blessed One, who had loved him and redeemed him by His own death upon the cross. The other who departed on the same day, was our brother Henry Lance, at Bow, referred to on page 213 (in the same number as the preceding reference). He was very abundant in his labours for his Lord. In the course of his visits amongst the suffering poor of the east of London, he seems to have caught a fever. He was at a meeting, where some felt he was in a most blessed frame of mind. From that meeting he went home and went to bed: he never rose, the disease rapidly increased, and he very soon departed to be with Christ. Our brother Lance also left a widow and four children to mourn over their loss. Surely there are lessons for us, in the solemn fact that the Lord is removing so many of His own dear people.

EDITOR.

SIGNS OF THE TIMES.

No. VI.

AGAIN seek to point to various signs of the present times, by extracts from letters received.

"Ritualism and Romanism have a stronghold here; and few people appear to recollect, that while these things *speak* as a *lamb*, the heart of a dragon is in them. May our God help His servants to make their voice heard in testimony while yet it is in their power—and let us all humble ourselves; for with us also He surely has a controversy. We have not done His work as we should. Oh what mischief has been done '*while men slept*.' He only can undo it all. O then, come, Lord Jesus!"

"In such a time as this there is one class of the deeply distressed that are not sufficiently considered. The case of the homeless poor, and the labourers and mechanics who are (by thousands) out of employment throughout the country, is sad enough, but in some respects I am sure the class of respectable small tradesmen are worse off than the other. One I spoke with the other day said he was taking £10 a week less than usual. What tales of distress that suggests. He said further that he was keeping open his shop now without meeting his expenses! and so much was owing him, that if the Lord did not appear for him, he could not long keep open. Many of these, it must also be remembered, are the self-denying supporters of every good work for the Lord. It is quite notorious that the bulk of the offerings to the Lord throughout the kingdom used to be, not the few donations, large in amount, of the rich who could well afford it, but the great numbers of penny-a-week subscriptions of labourers, mechanics, and small tradesmen. These are just the classes which are now struggling with difficulties, therefore supplies come short, and the Lord's work is crippled for want of means. I think the Lord has a special object in view in permitting such disaster. He will bring out the locked-up boards of His wealthy children.

"I pray *always* for you that our loving Lord may '*strengthen you by His Spirit in your inner man*.' He is coming! We are going? The blessed union cannot be far off, and may be very near: meanwhile, He is with us, through '*the Comforter*.' May He open the hearts of the rich to see their responsibility at all times, but specially at this season of suffering and want,

which causes the heart to ache. Do we not long to depart? but not till we have *done* and *suffered* all He sees good. He will not forget us—a mother may. To Him, dear Brother, I commend you at all times."

"In one of your publications which fell in my way two to three years ago, I was much stumbled by your assertion that England was rapidly losing its character for commercial honour among the nations. I did not believe this at that time, but I am reluctantly compelled to acknowledge it now. Conversing a few days ago with some friends in the City, we all came to the same conclusion, namely, that though many of our leading mercantile men are of a character to be an honour to any nation, yet that, as a whole, a greedy haste to be rich had, of late years, sadly lowered the general tone of morality. And shall not the Lord visit for these things? Assuredly He will, and is even now doing so. If this is, as so many fear, a terrible winter of want and distress, shall we not acknowledge God's providence in it, and humble ourselves before Him."


"I send you a newspaper, in which you will see something about the restoration of our town church. I have seen the windows—they are beautiful to behold, but alas! what a mockery of the simple gospel of Christ. Here, as elsewhere, Ritualism is rapidly gaining ground. The penny-readings are well-attended. The High Churches are crowded. The simple gospel is despised. Well may we long for the appearing of Him who is our life, and who will at once change our grief into joy. And until then may He help us to bear a faithful testimony against all that is corrupt in the professing church as well as in the world.

I believe that the Lord has used the extracts given in these papers, for the stirring up of Christians to a better appreciation of the times in which they live. I would desire, however, to avoid any unnecessary repetition of similar statements, and refrain from the publication of several extracts from newspapers sent to me. I thank the friends who sent me these accounts from various parts of the country, of the ritualistic practices that are so much on the increase. I do not see it right to occupy much more space at present on that subject. I take it for granted that my readers, and Christians generally, know now what ritualism is, and how much and rapidly it is spreading throughout the country. In future numbers, as my correspondents may enable me, I shall direct attention to other signs of these evil days.

10, Harley Road, N.W.

T. GEORGE BELL.

NOTICES OF BOOKS.

 We only notice Books or Tracts sent to us for the purpose.

"Lectures on the New Testament Doctrine of the Holy Spirit," by W. Kelly. London: W. H. Broom, Paternoster Row, 1868. We quote the titles of the several lectures to give our readers some idea of the contents of this valuable book. "The New Birth and Eternal Life; The Well of Water springing up unto Everlasting Life; Rivers of Living Water; The Paraclete, or Comforter; Receive ye the Holy Ghost; The Gift of the Spirit and the Gifts; In the Spirit, and the Spirit in you; Baptized by One Spirit into one Body; An Habitation of God through the Spirit; The Spirit in the Apocalypse as compared with the Epistles." The writer is very clear on the nature of the "New Birth." It is a new creation—all need it—without it they are lost—"The Old Testament Saints were thus born of God." It is also "by God's good pleasure of His own sovereign love and wisdom"—by the working of the Holy Ghost. He then points out how the Holy Spirit dwells and works in the new nature which He has created, and connects that working with *Worship*—the true worship

offered to the Father, irrespective of human forms or earthly places. We felt the lecture on "Rivers of Living Water," to be especially profitable. Communion with Christ Himself in His self-renouncing love and devotedness, is seen in John vi. shown forth by the expression *eating His flesh, and drinking His blood*; then, says the writer, "we find in the next chapter (vii.) the feast of tabernacles, which typified the sure prospect of glory according to the promise of God." Then we have the important fact that the Holy Ghost is given, not only as a well of water for the believer himself, but as rivers of living water for others all around." Thus we have pointed out to us the necessity of "present power linking us with Jesus where He is." We hope many readers will prayerfully consider what they will find on pp. 71—81. We would gladly have directed attention to other parts of the book, but it is impossible that we should further occupy our very limited space. Having read the book with both pleasure and profit, we strongly recommend it to our readers.

"Things that must be Hereafter. Thoughts on the Revelation of Jesus Christ," by the Rev. S. V. Edwards. London: S. W. Partridge & Co., 9, Paternoster Row. Our brother Mr. Edwards, with other writers who have sent forth so many neat little books, full of truth, and so well adapted for general circulation; must exercise a little longer patience and be looking still to God. The Lord's people have been and are still in a marvellously apathetic condition, and these little messengers, which ought to be sown broadcast through the land, have had but little encouragement. However, this state of things cannot last much longer. Mere professors may still go on in their careless indifference to the things which *have come* and those that *are coming on the earth*, but all who are the Lord's children of a truth, must now be made manifest. The gathering clouds of darkness are becoming so black—the signs of a coming crisis are thickening so on every side—the indications of the coming storm to shatter the poor world's hopes so plain—the gleams of light, so long sown for the righteous, and now to spring up, so beautiful over the mountain tops—that *no true child of God* shall be able much longer to keep his eyes closed.

"A Voice of Warning from Poland to the Protestants of England," by C. W. (a Pole). London: William Macintosh, 24, Paternoster Row.

"The Quarterly Record of the Trinitarian Bible Society, January, 1868. London: 29, Red Lion Square, W. C.

We thank Count Wengierski for the above publications, and for directing our attention to the subject of the circulation of the Scriptures in Poland. It appears from an article in the "Quarterly Record," that a Romanist version of the Scriptures is still circulated in that country by the British and Foreign Bible Society, notwithstanding many efforts to the contrary. The "Voice of Warning" deserves the most serious consideration of all Christians. The writer gives historic statements of the persecutions inflicted by the Jesuits on the Protestants of Poland, from 1591 to 1632, and whilst warning "*Protestant England*" of the encroachment of Popery, takes the opportunity of faithfully stating what *the gospel* is, and then closes his pamphlet by enforcing the claims of Poland on "*Missionary England*" for a "faithful version of Holy Scripture;" and "an effort to spread the gospel in Poland." We commend the subject to the prayerful consideration of our readers.

"Spiritualism and other Signs of the Times," by E. S. London: Simpkin, Marshall, and Co. (The remainder on sale by Dr. Bell). As we cannot find room for an outline of the contents of this book, it may be sufficient for us to say, that having carefully read it over, we fully join in the opinion of many reviewers who have strongly recommended it. Many facts and statements are in it, gathered from various sources, and put together in an able and interesting manner. Spiritualism and Romanism, with Ritualism in the Church of England, are thoroughly laid open by these facts and statements. We earnestly invite our readers to send for copies of the book, and we pray God to use them for the rousing up more active efforts by those who know and value the truth.

A Page for The Young.

IMMANUEL'S LAND.

XII.

IT is not possible to speak with certainty of the position of many of the places in which Bible events occurred. The traditions of the Papacy, and the ignorance of the inhabitants, have made it difficult to fix upon many a spot which we would gladly explore. But Bethlehem is full of interest to us, because its position and its history are well known.

Not many years after the death, resurrection, and ascension of Jesus, the Roman Emperor Hadrian, who persecuted the Christians, and who wished all things connected with Christ to be blotted out of remembrance, sent to Bethlehem, and had a temple built on the place where Jesus was said to have been born. This temple was for an idol of stone called Adonis, and people were invited to worship it there. It is probable that this was done on the right spot; and although the buildings have been pulled down and destroyed several times, yet they have always been rebuilt there again. There is nothing sacred in the places themselves, nothing to bring good to our souls in them. A visit to the feet of Jesus in prayer, or in the Bible, or in His house, is better, ten thousand thousand times, than a mere visit to Bethlehem, so far as the soul is concerned; but it is pleasant to see, and it is pleasant to read of the spots where great events took place, or where great deeds were done. We, however, in remembering these things, would say—

"The Son of God in mighty love,
Came down to Bethlehem for me;
Forsook His throne of light above,
An infant upon earth to be."

But Bethlehem Ephrata has other memories for us, and other lessons for us to learn. David was born there, and grew up amongst its corn fields and green pastures. There he learned to use the sling and the stone—there he fought with the wild beasts and slew them—there he wrote many of his sweet and precious psalms, and there, looking up at the "spacious firmament on high," and seeing the myriads of bright stars, he sung—"The heavens declare the glory of God, and the firmament sheweth His handywork." There he was called out to see Samuel, and there, as the ruddy beautiful youth passed before him, the word of the Lord declared to the prophet, "Arise, anoint him, for this is he," (1 Sam. xvi. 12.) There, too, he was quietly keeping his father's sheep, when he was called to go to his brethren in the camp with Saul, which led to the conflict with the mighty Philistine, Goliath of Gath. (1 Sam. xvii.)

Many years afterwards, he was in the Cave of Adullam hard by, with his family and soldiers; and the Philistines were occupying his birthplace over against him. Faint and weary, he remembered the well at the entrance to the town, and its clear fresh springs of water; and he said in the fulness of his heart, "Oh! that one would give me drink of the water of the well of Bethlehem which is by the gate," (2 Sam. xxiii. 18.) Thereupon, three of his mighty men who loved him, went forth, broke through the enemy's host, and brought the water to him. This was a touching instance of true affection, and David felt it to be so; but when he received the cup, and remembered that to obtain it his friends had taken their lives in

their hands, he dared not drink of it; but with a solemn prayer, he reverently poured out the water "unto the Lord," (2 Sam. xxiii. 16.)

We may learn hence to act from conscience and principle in all things, and as in the very presence and sight of Him who "knoweth the way we take." That well stands still before the gate of Bethlehem, and the damsels still go forth at eventide, with their pitchers, to draw its water. This leads our minds to Jesus, and to those refreshing streams which flow from His pierced side, and which bring health and cure to the sin-sick soul. These will do what all the water of David's well could never do. It was of them the Christian poet sang:—

"Wide as the stretch of human woe
These death-consuming waters go,
Spring up, O well, be this my theme,
Thou water sweet from Bethlehem."

Another pleasant recollection of this place is of Ruth, the Moabitess, who came thither from her native land with her mother-in-law, Naomi. She gleaned in the harvest field, and the good hand of her God was upon her. She found favour you know, in her kinsman's sight, and afterwards became his wife. From her, according to the flesh, sprang the Saviour, Christ the Lord. There are stones now covering those fruitful fields, and although corn is sown, and harvests are gathered, and reaping is done, all is poor, and scant, and barren, and will be so till the greater David returns to His own, who once cast Him out and slew Him, and till He reign in glory on the mountains of Israel. Then upon the fields of Bethlehem-Judah shall the corn spring forth, and upon her vines shall the rich clusters of ripe grapes hang, and that word of prophecy shall come true which Amos spoke, "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt," (Amos ix. 13.) And it shall again be, as its name imports, the House of Bread.

Bethlehem became afterwards the first stopping place on the road from Jerusalem to Egypt, and Jeremiah alludes to this (xli. 17); but it always continued to be "little among the thousands of Judah," (Micah v. 2). And we read only of one hundred and twenty-three persons belonging to the town, who returned thence from the captivity in Babylon. (Ezra ii. 20).

So you see we have had many thoughts about the town of David and of Christ. We have seen the fields, and the vineyards, the well and the cave, and have learned lessons from each. You would, after reading and thinking of those ancient things, be greatly disappointed to see it now, all broken, and battered, and defaced. No Jews dwelling there, no Saviour known there. The marks of the curse, the traces of sin, the evidences of Israel's obstinacy and rebellion, are everywhere to be seen, and you may depend that this is always the case. Take away Christ from the fairest scene, the loveliest place, the brightest spot, and the glory is gone. He is the Centre of all; and well does the Poet sing:—

"In darkest shades, if He appear,
My dawning is begun,
He is my soul's sweet Morning Star,
And He my rising Sun."

WM. G. HABERSHON.

TRINITY ROOMS WORK.

Bell thankfully acknowledges the following offerings Lord's work received up to January 16th, 1868.

the Poor.—"A friend," 10s. T. C. W., £1. "A widow's 2s. 6d. Anonymous, 2s. W. B., London, £1. A boy school, 6d. "Saved from wages by a working man, the Lord has taught that it is more blessed to give than live," 7s. 8d. Two sisters in Christ towards free tea, 3s. W., for coals for the poor, 2s. 6d. In boxes at Watch-meeting, 13s. 7½d. "I send my mite for the Lord's poor actual savings from a very narrow income—I pray God in the hearts of His rich ones—this wretchedness and idleness will try the reality of much profession. See James ii. 1," £1. Dr. T., 10s. Mrs. G., 1s. Mrs. T., 2s. 6d. orphan, out of savings," 1s. 6d. Put into my hand in the 2s. 6d. In the same way, 2s. Ditto, 1s. Ditto, a young l. C. C., Witney, Oxon, £1. A. R., London, S. E., 2s. S., 2s. "A friend," 2s. 6d. "A brother in Christ," 6s. for two particular cases, 2s. Mitapa meeting of Christ-fersey, "for destitute Christians," £4. Mrs. M., towards free tea, 2s. F. L., Liverpool, 3s. J. S., Sidmouth, 6s. S., towards free tea, £2.

the Voice upon the Mountains.—"A widow's mite, God for it and you," 2s. 6d. W. R., Rotherhithe, 10s. H. S., rithie, 3s. Per Miss Smith, work sold, 10s. Per ditto, her work sold, 11s. 6d.; of this, Miss T. gave in work, 1s.; Mrs. C., 2s.; Mrs. B., 3s.; and Miss H., 2s. 6d. A at Truro in Cornwall, 1s. Received from Mr. W. B. shon, cash received by him for tables at the tea-meeting, 13s. 9s. 6d. [The expenses were £12 8s. 8d.] E. C., ham-street, 2s. "For the Lord's sake," £10. S. O. H., B. Shrewsbury, "for the gratuitous circulation amongst ers," 10s. [Sent parcels to 35 ministers in Shropshire, in Lancashire.] "A thank-offering to the Lord," £15. ditto to £10 acknowledged before.] Two Christians in 1s.; "Having been led to discontinue the use of tobacco, wrote to the Lord the sum we have hitherto expended in ay, we hope thus to send you other small contributions. P., Liverpool, "towards gratuitous circulation," 6s. parcels to 24 ministers in Liverpool.] E. R., Jersey, 1s. Ampthill, 1s. W. S., York, 1s. 6d., "Will you insert my ful suggestion that each of your friends should send you n or eighteen stamps. If each was to do this, I suppose ould be able to send through the kingdom all your back ers, and thus make "The Voice" known where it has not ached." J. W., Bromley, Kent, 1s. 6d. W. T. R., copies £2 18s. 7d. W. B., copies sold in Trinity Sunday Schools . 7½d.

the Home Work.—J. M., Upper Clapton, £10. "Maria 10s., "for omnibus fares these cold winter nights," J. Y., our own use," 10s. "Two friends," £5. In boxes, Dec. £2 5s. 1d. "For the ministry in Trinity Rooms, a thank- ing to the Lord, R. E. H., Banbury, 5s. "A few friends, ur own personal need," £2 2s. "Two children in the l," 1s. 6d. In boxes, Christmas Day, 10s. 7½d. "A -offering to the Lord for blessing received in Trinity s," 5s. Mr. C., £5. E. O., Wyndham-street, 2s. T. C. W. "use it as you like, part for the poor." Mrs. M., 2s. 6d. tes, Dec. 29th, £2 2s. 3d. S. W. Gatehouse, Scotland, ten shillings of it for the Lord's poor." "A sister in ," 10s., "for your own use." "Dear Pastor, please : this (10s.) for your own use." T. S., "the proceeds of needlework—a sister," 5s. In boxes, Jan. 5th, £2 10s. 6d. r Brother in Christ, I trust that you will not be offended preferring to put into your hands direct, a little offering, I hope the Lord will enable me to give monthly." 5s. mps enclosed. [So far from being offended, I am thank- receive offerings as to the Lord, in this way. It brings quaint with those whose hearts are really in the work.] n a sick and suffering brother, for yourself," 10s. In boxes, 2th, £1 15s., "For the Lord's sake," £2. "Accept as from rest Master a cheque for £10; apply it strictly according r own judgment and sense of stewardship—to the Lord e to render the account. J. T. M.,"

For the Country Evangelising.—J. K., Manchester, 2s. 6d. G. H., Brixton, 2s. Deacons of Zion Chapel, Nottingham, £2. Stamps, Nottingham post mark, 2s. 6d. E. R., Plymouth, 3s. W. S., Lincoln, 2s. 6d. J. R., York, 2s. 6d. Lady C., £2. Mrs. D., Barton-court, Hampshire, £2. "A Christian brother," 5s. L. M., Hastings, 2s. J. R., Liverpool, 5s. Stamps, 2s. 6d. Dublin post mark, and "for the village preaching," W. B., Shrewsbury, 10s. "From a friend, Springkell," Scotland, 4s. J. L. O., 2s. 6d. E. L. L., Chard, Somerset, £2. S. A. L., Newport Pagnell, 2s. W. C. Newport Pagnell, 3s.

Miscellaneous.—L. N., a Christmas present and 3s. 6d. "A small token of my mother's, brother's, and my own love for you and the work in Trinity Rooms. A parcel of provisions from some unknown friend. A parcel of tea from another. 500 tracts from Brighton. A parcel with the following note. "For Dr. Bell's kind acceptance, with the affectionate regards of one much blessed under his ministry." A book- post parcel of tracts. Another. Mr. B., A parcel of bread and coal tickets. T. C. W. a large basket filled with coats, trousers, waistcoats, children's clothes, boots, shoes, hats, &c., &c.; most valuable at the present time, and making many dis- tressed ones glad. May the Lord stir up many to "go and do likewise." A packet of little books and text cards. 250 tracts. A quantity of old carpet. From Shrewsbury, a parcel, carriage paid, containing warm knitted stockings and socks, pinafore, &c., &c. "The donor, one who esteems it a privilege to cast in a mite to the Lord's treasury." A parcel of tracts, about 300. T. H., Derby, 1000 leaflets.

INTELLIGENCE.

Nottingham.—The efforts here go on and the Lord blesses. Dr. Bell gave a course of lectures on prophecy in Zion Chapel. The meetings in connection with the Mission Hall are crowded. Dr. Popham and his helpers have much of the Lord's blessing, and many souls are brought in. Mr. Bell also returned to Not- tingham, and preached in the town and some of the villages around. Arrangements are being made for an evangelizing tour throughout the county.

Walthamstow.—A weekly meeting for the preaching of the gospel is going on here in a large hall. It has been estab- lished for a few months; various well known Evangelists have taken it, and God has given blessing. Dr. Bell preached there Dec. 3rd, and is engaged to give a course of lectures on prophecy.

Somersetshire.—Mr. A. Cator writes:—I have again visited *Street*, where a factory was kindly lent me free of expense. I have also been in the city of *Wells*, and preached in the open air, also at the village of *Croscombe*. At this place I laboured with others in the Baptist Chapel, and much good was done. I then visited *Bath*, and preached for some time, I hope with blessing there likewise. I remained for nearly three weeks at *Portishead*, on the Bristol Channel, not far from Bristol. Here there was much blessing. I had meetings for children, as well as other meetings. I have also visited *Bridgewater* and other places, and am now preaching in *Tiverton*, Devonshire. I thank you for your prayers and sympathy. Please to continue to remember me before the Lord. I have received the parcel." Another letter more recently received from brother Cator, tells us of his labours on the Black Down Hills, near Honiton, in Devonshire. The Lord still affords him continued openings for preaching, and there is blessing also, though in the midst of trial through lack of means to meet daily expenses.

Another evangelist, A. H. Fruen, has been labouring with much blessing in Somersetshire and other places. He and Mr. Cator left London together on an evangelizing tour some months ago, and after labouring together for some time, they saw it right to separate, and have each been at work since in different places. Brother Fruen writes as follows:—"I have been labouring at North Wootton and Croscombe in Somerset for the last four months, where the Master has given to many a hearing ear; about sixty souls have professed to find salvation through the precious blood of Christ. We find strong op- position in some quarters where "high church" principles

prevail; but in the midst of it God is bringing many out from darkness into His own marvellous light. I was brought up to London by the illness of my father, who has just left this world of sin and sorrow, leaving a glorious testimony behind him, and we doubt not he is now with the Lord. I hope to return to Somerset (if God permit) in the first week of January, and I ask the prayers of the Lord's people. I shall be glad of any copies of 'The Voice' at any time. I can safely say that your publication is being used of the Lord in Somerset, in dark places, where it has been circulated. I thank you for the copies already sent to me.

Westminster.—It is the custom of the writer on Sunday evenings to meet twelve or fourteen brethren for prayer, and thence to proceed, two and two, to the lodging-houses in the back streets, where, on almost every occasion, there is good attention gained to the words spoken about Jesus. One Sunday evening, in one of these places, a Christian brother read from John iii., and commented specially on the eighth verse—"So is every one that is born of the Spirit." He said, "Perhaps some one has come into this lodging-house to-night, who may hear some word or words spoken which may be the means of leading him to Christ. He did not know he should come, neither did the speaker; but the Holy Spirit led both of them together, intending to seal home the Word of God to his soul." On leaving the place he noticed a person in the passage (who by his appearance had seen better days), spoke to him about his soul, asking if he believed in Jesus and had peace with God. He replied, "No!" and said he had been a prosperous man of business, and only a few months ago had lost nearly £35,000; his wife had recently died; all his goods, furniture, &c., had been seized for debt, and himself turned out into the street: after living in affluence, forced to take refuge in a fourpenny lodging-house. The writer told him there was a Friend for him in Jesus: his need was temporarily supplied, and he promised to attend the Friday Evening Prayer Meeting at Stafford Rooms. He was there punctually to the time, when he was again conversed with, and the Lord impressed him with the blessed truth of substitution, how that Jesus had taken his place upon the cross. On another occasion he was again met in a new lodging to which he had been enabled to remove, and the subject of salvation again pressed upon him. It was illustrated by two books which were lying at hand. Calling one the sinner in his lost and ruined condition, the other Christ, and taking a piece of paper representing his sins, how the "Lord had laid upon him (Jesus) the iniquity of us all," by taking the paper off one book and placing it on the other, asked the question, "Now where are your sins? on you or on Christ?" he exclaimed, "I see it now—how simple—how was it I did not see this before?" and he blessed God for having brought this trouble upon him. One hour after, this newly-born soul was enabled, by the power of the Holy Ghost, to lead another person to see the blessed truth of Christ's finished work: thus showing that it is "not by might nor by power, but by the Holy Ghost" that souls are saved. Will the readers of this pray that many more souls may be gathered in around Westminster. F. F.

TO THE EDITOR,

Torquay, Jan. 7, 1868.

DEAR BROTHER IN THE LORD.—I hope you will be able to insert the following notice of the Indians gathered in a small village called Matora, on the banks of a creek flowing into the Berbice river, British Guiana. The history of this mission, its origin and success, may be fully known by purchasing from Mr. Yapp, 70, Welbeck Street, or Mr. Bateman, Paternoster Row, "The Memoir of John Meyer," and will be found very interesting. After the decease of John Meyer and his burial, the Indians, according to custom, removed from Kumaka, their original settlement, to the banks of this creek, where they now reside. They were visited every year by our brother Charles Aveline, lately deceased, but their means of spiritual sustentation have been very small. They have God and the *Word of His grace*, but the latter in a very narrow limit, and that just stored in their memory enough to feed and keep alive the new man by the renewing of the Holy Ghost. Their knowledge of English is very little. The children have been taught to read in English. They have literally no Scriptures, but have received the truth in their souls. They have no ministry but that of

communion one with another. I have been greatly exercised in my heart about them, praying for them and wondering how God would keep this lamp of Christ alive in the wilderness; whether He would increase and spread the light among the Indians around, or whether He would let it die out. The following account from our brother Robert Kingsland has encouraged me much, and shewn me that when God has quickened none can kill; that what He hath begotten in Christ liveth for ever! It also doth make manifest the unity of the Spirit of Life in all believers. Our brother R. Kingsland felt one spirit with them, and of the *same body*. The Indians had been well taught and established in the *Christ*. They had fully learnt ruin and redemption, *both* complete! the first in Adam, the last in Christ. They had by faith passed from Adam into Christ; from death into life. They had been judged for their sins and in their flesh on the cross, and in the death of Christ, and now they live to God in Christ, who ever liveth.

EXTRACT FROM THE LETTER.

"You will be glad to hear something of the state of the Indians at Matora, Berbice River. Through the Lord's loving favour I was able to give 5 weeks to this service, commencing October 22nd, and truly the Lord was good to me. I had written to them to come down to New Amsterdam and help me up the river, as I should take over my boat with oars from Demerara in the steamer, but the letter never reached them. However I got two black brethren to go with me from hence, and so commenced my journey. About half-way up the Berbice one of them was taken ill; nevertheless I was obliged to push on as I could, and a week after leaving Demerara arrived at Matora. However, in a week our brother was so ill that we had to send him back, and before my return he had fallen asleep in Jesus.

"These dear Indians were very glad and thankful I came to see them. I remained with them three weeks. Each Lord's-day I preached the gospel to as many as came to hear; and all the Christians broke bread and partook of the wine on the first day, remembering Jesus, and shewing forth His death till He come. I read the Scriptures with them every morning. One morning nine Indians read with me, we read round. I read through the gospel of St. John and expounded unto them the Scriptures. I felt very happy in my soul with them. Our prayers and singing were in three languages, English, Creole Dutch, and Arrawack, and our reading was in English only. Three were restored to fellowship the last Lord's-day I was there, but I do not know of any late conversions. The old sister *Cargie* or Catherine is still in the body, though very feeble, but she is as strong in the faith and grace as ever. There are more than twenty children at the settlement, fifteen are learning to read in the Testament, whom I called together daily, while there, to help them. When I left, three Indian men and a lad came down with me, and they visited the brethren at Hyde Park up this river; ere they returned, a brother by the name of C— a white man living near, came to me asking to be appointed school-master; but the old Indian sister and Indian brother John Hope objected, saying that since Mr. Aveline died he has been there only once on a Lord's-day, and has not broken bread with them for years. Therefore I told him, that with my present knowledge I could not encourage him, and that if he did not approve himself to the Indians, his taking a place as teacher among them would be worse than useless. You write again of a young man, a brother John Randall, who wishes to labour in the colony. There is great need of one to labour with Mr. Barlow, who is so feeble, in Essequibo, and he would have a large field of labour there with an open door; or if he were disposed to go up the Berbice to the Indians, he or any other godly brother, sent and helped of the Lord, would have work in the gospel there."

This brother, John Randall, is now arriving in Demerara if the Lord has prospered his voyage. I would also add that the Lord is adding to Himself many souls in Demerara through the preaching of our brother Joseph Wenman; that the brethren have commenced a meeting room in George Town, and that any contributions to help its completion will be thankfully received by myself. All the missionaries are well through mercy.

I am, yours affectionately in the Lord,

LEONARD STRONG.

"THY KINGDOM COME."

THY KINGDOM COME! These words sound forth from many thousand lips—alas! from more lips than hearts. They stand connected with that sweetest of all exclamations, "OUR FATHER!" Vast assemblies of mere professors repeat the words, and where the heart is not right, the words are an abomination in God's sight. It is the voice of *the child* which is accepted of *the Father*. What a contrast between the voice of the *regenerate*, new-born child of God, and the lip service of an ignorant multitude of cold formalists.

What kingdom is it for which we pray? Not the dominion of God as Creator. That has ever been since He spoke the world into being. Not the directing power of the supreme Governor of all things. That too has never ceased to be in operation. Nothing happens without Him, for all is under His control. God exercises an all-pervading providence. There is no such thing as *chance* in this world. God's omniscient eye ranges through the universe—takes it all up at a glance, yet watches the very sparrow falling to the ground.

The words "OUR FATHER," give the key to the meaning of the prayer, "THY KINGDOM COME," when we remember that we are made the children of God *by faith in Christ Jesus*, and that to Him the Father hath given all power. The *children* of God are the *disciples* of the Lord Jesus, and this is the prayer of the disciple for the coming of the kingdom of his *one Master and Lord*.

The children of God are a *new family*, made up of individuals *separated* from the race of Adam. No OUTWARD RITE AVAILS ANYTHING. No profession—no work of human hands or device of human heart. It is a NEW CREATION. The children are "*born of God*," by the *regeneration* of the Holy Spirit. They are thus brought into union with the Lord Jesus Christ. Man's religion never comes up to this. He cannot understand *relationship with God*. All the varied forms of man's religion only amount to the vain attempts of the creature to *appease an angry Judge*. It is only the man who has been *born again* who can cry—"MY FATHER—GOD!" Vital Christianity is founded upon God's own revelation. This is a declaration of sovereign distinguishing grace, calling out a family, and giving to each member of it a new life, quickening him—who had been up to that moment dead—into the risen-life of Christ at God's right hand. Christ is the Head of the family—we are *joint-heirs with Him*—His kingdom is ours and we shall possess it with Him when He comes to reign.

The prayer is in itself a proof that *the kingdom* has not come yet. Christ has *the right* to reign, but He has not yet manifestly taken to Himself the kingdom. He sits upon the Father's throne, according to that we read: "*Sit thou at my right hand, until I make thine enemies thy footstool*." (Ps. cx.) The Apostle says, "*We see NOT YET all things put under Him*." (Heb. ii. 8.) The prophecy of Daniel yet remains to be accomplished: "*The Son of Man came with the clouds of hea-*

ven, and came to the Ancient of Days. And there was given Him dominion, and glory, and a KINGDOM, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel vii. 13, 14.) The fulfilment of that prophecy is also the accomplishment of another in Revelation: "*The kingdoms of this world ARE BECOME the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever.*"

How many who utter the words, "*Thy kingdom come!*" are utterly ignorant of that for which they cry. If they are but mere professors, *then are they asking for their own destruction*. The kingdom of the Lord Jesus Christ is certainly introduced by special judgments on His enemies. If we go to God's written Word about this, we shall get at the same time an answer to the question—"What shall be the state of the world at the time of the Lord's Second Advent?"

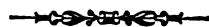
In the 2nd Psalm we read, "*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*" Connect this with the prophecy of Daniel (vii. 13, 14), and then see what the Psalmist directly adds: "*Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*" (Psalm ii. 9.) Then go with this on the mind, and see in Daniel ii. how ~~THE~~ KINGDOM is introduced: "*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.*" That this stone which becomes a mountain, and fills the whole earth, is the kingdom of the Lord Jesus Christ, no one could for a moment doubt who carefully reads in order, Daniel ii. 44, and vii. 7—14, 21—27. Read also Matt. xxiv. 37, 38, 39, and Luke xvii. 28, 29, 30. Was the world ready to welcome Jehovah when the flood came? Men were in open rebellion. They had cast off all thought of God. They had disbelieved the word of His messenger. Noah warned them of judgment—they laughed him to scorn. All things went on as usual. God gathered His little few into the ark. He shut them in. Now the flood comes and destroys the rest. "*As the days of Noe were, so shall also the coming of the Son of Man be.*" Were the cities of the plain ready for the Lord, when the fire from heaven came and consumed them all? Lot gave the warning, but he seemed as one who told an idle tale. "*Even thus shall it be in the day when the Son of Man is revealed.*"

Many other scriptures might have been brought forward. These must suffice. This present age is not the Son of Man's day. He is rejected: the world has cast Him out. This is *man's* day, and the world lieth in the wicked one. The apostacy is ripening, and man's day shall end in the midnight of an evil age. There will be terror and dismay; men's hearts failing

them for fear in looking on the things coming on the earth. Christ's day will then begin. The day of His manifested and personal reign—the day of His established kingdom. For the dawning of that day thousands are now looking. In God's sight the world is dead, and tens of thousands in the Church are half asleep; yet the Lord is awakening, on every side, increasing numbers of His own believing people—awakening them to the solemn import of the times—quicken their hopes as they are intelligently looking for their Lord from heaven; so that now, so as it never has been before, a loud cry is rising up from many an earnest heart—**THY KINGDOM COME! COME, LORD JESUS! COME QUICKLY!**

10, Harley Road, N.W.

T. GEORGE BELL



THE STATE OF THE WORLD AT THE LORD'S COMING.

TO the saints who are living in the hope of the appearing of the Lord Jesus, it is of deep importance that the mind of the Lord should be fully known as to the circumstances to be expected in connexion with that great event; and we pray the Lord that "The Voice" may send forth a certain sound. There should be no mistake; for we find many of the Lord's people strangely misarranging what the Scriptures say about the way of the ending of this age or dispensation, when Christ shall come.

The Scriptures do *not* teach that the world is to be converted prior to the Lord's personal appearing. Matt. xxiv. 14; Luke xix. 27; John i. 12; Acts xv. 13—18.

We invite every converted man to search the Scriptures concerning the *Personal Reign of Christ*. The nearness and suddenness of *His appearing*, makes this the most important subject for present prayerful consideration; all the more so, because from Scripture we expect that the Lord will appear when most believers are asleep as to the importance of these things, and when the cry is going forth, "Peace, peace," to the deception of many. This is just the state of things we see around us now. Men are taught to believe that the world, or age, will be in a peaceful, prosperous, and religious condition at His coming; which is quite opposed to the entire Scriptures. The time when He thus appears is compared to Noah's and Lot's days. (Matt. xxiv. 37—41.) All the Lord's parables also hinge on this one truth—men **WAXING WORSE AND WORSE; DECEIVING AND BEING DECEIVED**. No nation is "born in a day" until Satan is cast into the bottomless pit. And all the parables show only partial conversion work and no restitution of this groaning earth till Christ comes. Rom. viii. 19—23. On the contrary, taking Scripture as our guide, we see that this closing dispensation is not one of "*universal salvation*," but "*elective*," till the Lord returns in person. "**GOD HATH VISITED THE GENTILES, to take out of them A PEOPLE FOR HIS NAME.**" Acts iv. 13—17; ii. 47; xi. 21, 24. There is not one word

to be found in God's book to authorise us to expect the gospel being *generally* received, till the same Jesus returns in His **GLORIFIED HUMANITY**, (Acts i. 11). The best that can be said now was uttered by John, eighteen hundred years ago, "*We are of God, and the whole world lieth in wickedness.*"

And will not Christian men consider the present state of the Church at large? Growing evils must ere long force themselves on the consideration of all true Christians; for a blight is upon us. We have brought it on ourselves. Still, inspired prophecy long ago declared that it would come. This blight is indeed a curse—of greediness and leanness; a curse of selfishness and hardness of heart; a curse of outward pomp and inward emptiness: a curse of vanity, and expedients, and shams, and hollowness; of lukewarmness and pride, of popularity-seeking and world-pleasing. Add to these signs the bold character of **SPIRITUALISM, RATIONALISM, IRVINGISM, AND RITUALISM**, which are *to-day* increasing their appliances to seduce tens of thousands to their ruin. How needful the words of the Lord Jesus, "**TAKE HEED, LEST ANY MAN DECEIVE YOU. AND WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH.**" Mark xiii. 32—37.

4, Morrison Terrace.
Newcastle-upon-Tyne.

JAMES SCOTT.



THE BODY AND ITS MINISTRY.

(CONTINUED FROM PAGE 5.)

BUT now as to the theory that with Paul's apostleship the gifts were to pass away, as earthly, childish things. Marvellous that any, with the facts of the New Testament and its doctrines before him, could say so!

It is granted by Mr. Goodridge, that these gifts were bestowed by the laying on of hands upon those who came within the ministry of the twelve apostles sent to Israel. (Acts viii.) Did this cease then when Paul ministered as an apostle? He finds disciples who have no miraculous gifts. He enquires *with surprise*, "How could you have received baptism, yet not the Holy Ghost?" Their reply was satisfactory: they had received only John's baptism of water; and John pointed on to the baptism of the Holy Ghost as something yet future—yet to be imparted by Jesus. "And when *Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied.*" Why, this is Paul perpetuating the earthly and childish thing! And where was it that this took place? At *Ephesus*! At the Ephesus to which the Epistle was sent which teaches us most fully concerning "the Body." This act of Paul's expounds for us then what he means by saying to Ephesian Christians: "Unto *each of us* was given the grace according to the measure of the gift of the Christ." "And he gave some *apostles* and some *prophets.*" These gifts were the "*promise in the Christ by the gospel,*" of which,

according to His glad tidings, both Jew and Gentile were to be alike partakers. (iv. 7; iii. 6.)

Does the Holy Ghost, after Paul's apostleship, discredit miracle as a thing temporary, and now that Paul had arisen, destined to depart? Nay! Paul and Barnabas are called forth on their first missionary tour by the voice of the Holy Ghost; speaking, doubtless, through a prophet. (Acts xiii. 2.) When the two apostles labour in Iconium, the Lord shows His good pleasure in their work, by "*giving testimony unto the word of his grace, and granting signs and wonders to be done by their hands.*" (xiv. 3.) It is told us, to the praise of Paul's work at *Ephesus*, "*And God wrought not the common miracles (Greek) by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*" And how does Paul think of these gifts, and speak of them to the Churches? Romans xii. is pointed out to us as treating of the Body. How then in the Romans does Paul speak of the gifts? Does he tell the Roman Christians of their vast superiority over the apostles and prophets, because they had none of these gifts, and were to receive nothing so childish? "I long to see you, *that I may impart unto you some spiritual gift, to the end ye may be established.*" (i. 11.) So the principal glory of Paul's apostleship was his communicating, by laying on of hands, these gifts! And these gifts were not the sandy foundation which was then being removed, but God's way of *establishing the Churches*. (2 Cor. xi. 14.) Look again! "I have, therefore, whereof I may glory (*boast*) through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, *to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.*" (xv. 17, 19.) Miracle then was great part of Paul's power in evangelizing. On the theory I am opposing, he ought to have been ashamed of things so earthly and childish! Again, "I ought to have been commended of you, *for in nothing am I behind the very chiefest apostles*, though I be nothing. Truly, the signs of an apostle were wrought among you in all patience, in *signs and wonders and mighty deeds.*" (2 Cor. xii. 11, 12.)

How any one could announce such a theory with 1 Cor. xii. to xiv. before him, I cannot imagine! For what lies upon the very face of the record? Mr. G. appeals to 1 Cor. xii. 12, 13, as speaking of the Body. Well: but where is the notice of it set? In the midst of a *disquisition concerning the miraculous gifts of the Holy Ghost! Healing, miracles, prophecy, discerning of spirits, tongues, and translation!* And the Apostle speaks of all believers having some one of these gifts: *they were the new senses of the new body.* And one was not to envy the other because of a superior gift, since each was useful and necessary in its place. He goes on to say that this was *God's established order in "the body of Christ."* (ver. 27.) "And God hath set some in the Church: first, *apostles*; secondly, *prophets*; thirdly, *teachers*; after that, *miracles*,

then *gifts of healing*, helps, governments, *diversities of tongues.*" (ver. 28.)

In chapter xiii. he does indeed teach that love is better than gifts; because love will last for ever, while gifts, at a future time, will have had their day, and depart when that which is perfect "*shall have come.*" (Greek.) Does he then affirm that perfection had come? The very contrary; "We know *in part*, and we prophecy *in part*. But *when that which is perfect shall have come, that which is in part shall be done away.*" (Greek.) "For now we see through a glass darkly; but then face to face; now I know *in part*; but then I shall know even as also I am known." Paul knew but partially: do we know more than Paul? Did prophecy cease with Paul? "We prophecy." Were these gifts, which God set in the Church, the Body of Christ, the childish things which were at once to pass away, according to Paul's instructions? Read the next chapter for an answer. "Follow after charity, and *desire spiritual gifts, but rather that ye may prophecy.*" "*Covet earnestly the best gifts.*" Tongues are good: prophecy is better. Paul would have the whole church to possess the miraculous gift of tongues. (ver. 5.) *Seek to abound in these gifts (Greek) in order to edify the Church.* (ver. 12.) Let the possessor of one miraculous gift pray for another. (ver. 13.) I myself use this gift more than you all, and I use it in giving thanks to God. (ver. 18.) Ye may all prophecy. "*Covet to prophecy, forbid not to speak with tongues.*" (ver. 39.) The inspired orders of the apostle arrange the ministry of the Body on the supposition of the continued possession of these gifts. (vers. 26—37.) He directs how to use prophecy, tongues, and their translation.

In next number we shall advance to consider (3rd) their design.

Norwich.

R. GOVETT.

"FATHER IS WITH US."

FATHER is with us!" Oh! beautiful thought!
What then have the children to fear?

Whoever forsakes us, our Father will not,
But for our deliverance appear.

"Father is with us!" and he will provide,
Both wisdom and strength for the day;
His arm will support us, whatever betide,
His children shall hold on their way.

"Father is with us!" to comfort our hearts,
When burden'd with sorrow and care,
And this precious knowledge true comfort imparts,
And makes us more earnest in prayer.

Yes, "Father is with us!" and ever will be,
His children He'll never forsake;
But safely conduct them His glory to see,
Till they of that glory partake.

"Father is with us!" then let us rejoice,
And banish dejection and fear;
Let us listen each day for His comforting voice,
And wipe away every tear.

Birmingham.

E. B. MOENS.

THE LAW OF THE FREEDMAN OF THE TRUTH—WHAT?

THE Truth, the Oracle of the true God, the Prophet and Lawgiver commissioned by God to teach and train and order the Sons, heirs of the glory, instructs us, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." Does this "Teacher sent from God" indeed teach, that the man performing the thing required, rendering the thing due, performing and rendering *all* the requirement and the duty, is unprofitable (*i. e.* unserviceable, serving no need or use)? Do the Sons, the School of God, understand this? The Teacher, however, insists on His teaching. To the man who said, "All these things (these commandments of the law) I have kept from my youth up," He replies, (Admitting thine assertion) "if thou wilt be perfect, go and sell that thou hast and give to the poor;" and for the saying of old, "Thou shalt love thy neighbour and hate thine enemy," (referring probably to Deut. xxiii. 6—an injunction involving equitable retaliation or the strictest righteousness of recompense) He substitutes, "Be ye perfect even as your Father in heaven is perfect." This striking and altogether novel teaching demanded, we might think, explanation. Is the Lord, accepting for the present the popular interpretation of "The law given by Moses," showing that He is not enforcing the saying of old, and commanding recompense or return-action just and equal, or obedience and righteousness fulfilling the very letter;—that He is not training a nation of subjects to reverence authority or a body of servants to observe ordinances and statutes? Or is the Lord speaking of Law in the general, of law in the sense of Moral binding and exacting, moral obligation and incumbency? Is He teaching that the performance of the right, the just, the equitable, the strictly due, the rigorously binding, does not constitute a disciple of Christ—a disciple of Him who *gives* remission of sins, eternal life, the spiritual nature, truth in the inward parts, and participation of the Divine holiness, and who *gives* by and in giving *HIMSELF*—a disciple and a proclaimer and a prevailing commender of Him who is, not the Truth simply, but Truth and Grace, not the Just One and the Holy One of God, but the Justice and the Mercy in accord, the Righteousness and the Peace in embrace, the Light and the Love in harmony and union? Yea, verily. The Lord is both discarding the Law understood as a "Law of commandments or the Handwriting of ordinances," and disallowing Law or moral obligation: in His injunction, "Be ye perfect as your Father in heaven is perfect," He is setting the Infinite perfectness before the New creation as the law appropriate to the holy household, the offspring of the truth, the children of the FATHER. Piercing the outward fashion and the formula "Thou shalt, Thou shalt not," He is contemplating the depths, the spirit and substance, the fatness and marrow of the Law given indeed by Moses and duly imposed and charged, yet in its comprehension and completeness

the Law of God—"that Law of the LORD which is perfect, converting the soul, and which, by its testimonies, statutes, and judgments, maketh wise the simple, rejoiceth the heart, enlighteneth the eyes, and, being right, pure, true, and righteous altogether, is more to be desired than gold . . . and is sweeter than honey and the honeycomb (Ps. xix)—that Law of the LORD which, as "the Word of truth and the Way of truth, and, by its precepts, commandments, statutes, judgments, and testimonies, the revealer of the LORD, and thus the teacher and counsellor, the quickener and keeper of the Saint of the LORD, is to be chosen, desired, loved, longed for, thirsted and panted after, hoped and delighted and rejoiced in, and cherished as his meditation and song, and his heritage and portion in the house of his pilgrimage. (Ps. cxix.) For the Law of God is the moral portraiture of God, the described features and lineaments of the goodness (moral perfectness) of God, the exhibition of the principle and spring of the counsel and action of God, the exposition of His character and the exegesis of His Name.

"The law given by Moses," as the law formally imposed and charged, as the law cogent with sanction and enforcement, is emphatically the law which "binds and hath dominion, which worketh wrath and bringeth forth transgression, which causeth the offence to abound, which is the strength of sin, and by which the passions of sins work to bring forth fruit unto death." Now, as the children of the light and the day, the witnesses of God, the brethren of Christ and the co-heirs with Christ of the glory, are to be filled with the fruits of righteousness, are, having all sufficiency, to abound to every good work, are to walk worthily of God who hath called them unto His kingdom and glory, are to show forth the virtues of Him who hath called them into His marvelous light, are to love enemies, bless them that curse, do good to them that hate and persecute, be kind to the evil and the good, the just and the unjust; are, summarily, not to be "unprofitable servants," but to be profitable, fruit-bearing, adorners of the gospel, imitators of God as dear children, and exemplifiers of the PERFECTNESS (that is, lovers and doers of mercy and grace and kindness and goodness undemanded by law) of their Father in heaven;—then must these Children, this School of God, give themselves to learn and to know that they are set free by the Son, the Truth, from that law to which the closest obedience, were such obedience rendered, could but constitute them "unprofitable servants," payers of the due, and which was but "the ministration of condemnation" and "the ministration of death;" and delivered from all observance and performance constrained by the fear which hath torment, by the pressure of penalty, or by moral obligation, *the sense of duty*; and brought under the Mediator of the New Covenant, whose principle of constraint is the Divine Life implanted and Truth and Love ingenerated, and whose ministration is "the ministration of righteousness and spirituality" (Heb. viii. 6, 10, 2 Cor. iii. 8, 9, Gal. iii. 5), inworking into the mind and the heart "the holy, the just, the good, and the perfect"

of God:—for, of the Freedman of the Truth the law genial and meet, appropriate and adequate availing, is and can be but the Law of the being acting of God, the transcript and the expositor of ONLY GOOD.

The law of the Child is the law of his Father; the of the Household of God is not that of subjects of His kingdom as the universal SOVEREIGN, the only ENTATE, the sole DESPOT (see Jude 4), but of SONS DAUGHTERS instinct with mercy and truth, light and living the life ever inflowing from the Father of its, and in that life as their law furnishing intelligence and incitement and power, proving and judging, siding, determining, and doing. "The Law of LORD is perfect," comprehending all moral truth all moral goodness, and which, inwritten in the d and inwrought into the heart, constitutes the ruction, the counsel, the spring of purpose and will, the full capability of action. It is the law of the "created in Christ Jesus unto good works;" of man "created after God in the righteousness and ness of the truth;" of the man "perfect in Christ is," (see Col. i. 28 and 2 Cor. xi. 2.) the Freedman the Quickened man of the truth.

iston.

J. T. MOLESWORTH.

"THE MASTER CALLETH THEE."

WAKE! arise! ye slumb'ring saints,
And labour for your God,
No longer make these sad complaints,
But spread His praise abroad.

Arise! and gird your armour on,
Prepare for duty's call;
Go forth in Jesu's strength alone,
And make Him all in all.

Thy Master calls thee to the work,
Tis little thou canst do;
But oh! that little never shirk,
For it belongs to you.

Go, tell His love to all around,
Proclaim His saving pow'r,
Say, "I was lost, but now am found,"
And bless the happy hour.

Beside all waters scatter seed,
But scatter it in prayer,
Thy God will bless thee in the deed,
And all thy burden bear;

Oh! be no longer slothful then,
But hasten to the field,
Thy feeble messages to men,
An hundred fold may yield.

Lead us, dear Master, lead us forth,
And we will follow Thee;
For all our deeds are nothing worth,
If unapplied by Thee.

Go forth in us, and by us too,
With mighty power divine,
And then in all we say or do,
The glory shall be Thine.

Birmingham.

E. B. MORRE.

MINISTRY AND DISCIPLINE OF THE BODY OF CHRIST.

THE article that appeared in the September number from Mr. Goodridge on this subject, greatly surprised me; and the more I have considered it by the unerring standard—the Word of God, I am convinced that it is erroneous, and calculated to mislead the children of God. The whole argument is based upon the assumption that the revelation to Paul of the "Body state of the Church," was "unique in itself, and distinct from anything before made known." That this revelation "was the perfect man." That the Church had arrived in its "full manhood." "That its ministry and discipline were also unique." "That apostles, prophets, evangelists, pastors, and teachers, belonged to the childhood of the Church, and were only given until the perfect thing had come; viz., the time of vital ministry." And, therefore, the gifts mentioned in Ephesians iv. were only for "saved Israel as God's assembly on earth." And further, that the Apostles' ministry was before the Body, with the exception of Paul; but that he, Paul, had another gospel—the gospel of the glory, "in distinction to the gospel of the grace of God." And that Paul did not "commence the heavenly revelation till he had done with the nation."

Now I would ask, where is the proof for all this? Not in the Scriptures, nor according to fact. Paul in no place speaks of himself as being alone in the revelation of the mystery of the body of Christ—the Church—or of its being "unique" in its character or ministry. He speaks in Eph. iii. 4, 5, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit." "That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ, by the gospel."

Here he includes apostles and prophets with himself, as having the revelation of the mystery made known to them. How then can these apostles be, as Mr. Goodridge states, "before the body," when they are said to be of the "same body" with the Gentiles, that were now being gathered in by their and Paul's ministry. That a special dispensation of the gospel was committed to Paul, to preach to the Gentiles "the untraceable riches of Christ," is unquestionable; but that the mystery of the body was known only to him, is denied by the apostle himself. Neither does he speak of the ministry as being something "unique" or distinct from anything that had preceded it. In 1 Cor. xii. 28, he states: "God had set some in the church," apostles, prophets, and teachers, &c.; and in Eph. iv. 11, in speaking of the gifts which the ascended and adorable Lord had bestowed on His Church, there is a similar statement, with the addition of "evangelists and pastors." And as the latter epistle was written some years after that of the former to the Corinthians, we are left in no uncertainty as to the mind of the Lord respecting the abiding character and perpetuity of these

gifts in His Church *until He comes*. To speak of these gifts as belonging to "saved Israel only," and that from an epistle addressed to the Ephesian Church, which had been gathered out of a notoriously heathen and idolatrous city and people, is to me utterly incomprehensible.

When I say "these gifts," I do not include those of the "apostles and prophets"—these have ceased. For the Church is said to be "built upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone." But evangelists, pastors, and teachers, ("with helps, governments," &c.) for the work of the ministry, for the edifying of the body of Christ; "till we all come (*individually*, not as Mr. G. states—"corporately, by objective revelation") into the unity of the faith, unto the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the *fulness of Christ*." Now, as the fulness of Christ is said to be "His Body," the Church, how can the "Perfect Man" refer to any revelation this side of the coming of the Lord Himself. So that as long as there are sinners to be saved, and "sheep" to be fed and cared for, there will be evangelists to preach the word, and shepherds to tend and feed the gathered flock, till the great Shepherd comes. (1 Pet. v. 4.)

For it is quite certain that, so long as there is a single *sheep* to be gathered in, the Body or Church cannot be complete or perfect; and, therefore, the argument of our brother G. cannot be sustained, being contrary to Scripture and to fact. There are other points, if space permitted, to be noticed; especially the distinction which Mr. Goodridge draws between "the gospel of the *grace of God* and of the *glory*," which, in my judgment, does not exist. (See 2 Cor. iv. 3, 4.)

Appledore, North Devon.

HERBERT BENNETT.

WHAT WILL BE THE DESTINY OF THE CHILDREN OF BELIEVERS AT THE COMING OF THE LORD

THIS question has been again and again urged, involving doubtless deep and anxious solicitude. With deep and solemn feelings should we attempt to answer it. If it was possible, we would comfort *all* Christian parents concerning their offspring; but this may not be: comfort is not for some, but sorrow, and this sorrow is to be traced to their own evil ways.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." From this source let our answer come. Let us look first at Gen. xviii. 19: "I knew Him," said Jehovah, "that He will command his children and his household after Him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of Him." Abraham was practically acquainted with that word, "Train up a child in the way he should go, and when he is old he will not depart from it." At the root of his

holiness and obedience was his almost unvarying faith. And here we would say to Christian parents, If you find any lack of good principle in your children, or any departure from the right ways of the Lord, take a retrospect of your past lives, and consider if you have set the right example. Their character is being silently built up by your example. Hear what a child of Christian parents said not long ago:—"I shall not join the church. My father and mother are members, and I never see them read the Bible, except on Sundays; nor ask a blessing on the meals, nor do they ever converse on religious subjects." Oh, fearful influence! How much of this will appear when the secrets of all hearts are made manifest!

The best way to train up a child in the way he should go, is for the parents to walk therein themselves. Example is more effectual than precept. The two combined are unfailing. The writer was once conversing with a father, who mourned over a riotous son. He remarked, "I brought him up in the way I thought to be right." Here was the fatal mistake! "In the way I thought to be right." There is but one way, and that is God's way; and this can be gathered only from His Word.

Let not children witness the divided hearts and contentions of their parents. This is a fertile source of inherited evil. A last remark we make here is, that if a parent command his children when young, as did Abraham, then when they are old, their submission and respect are voluntary. There will be no mourning over rebellion and opposition; but the enjoyment of that filial esteem which seeks counsel and yields compliance. Obedience to God in the parents will find its reward in the obedience of children, and obedience is doing the will of God in *all things*.

One or two pictures more from the same great portrait gallery, before we come to the direct question. 1 Sam. iii. 13, 14—"I have told him (Eli), that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not, and therefore I have sworn unto the house of Eli, that the iniquity of his house shall not be purged with sacrifice nor offering for ever." The whole of this history should be read tremblingly by parents. "*Whatsoever a man soweth, that shall he reap.*" How can he expect to reap wheat, if he sow tares? "Can the fig trees bear olive berries? either a vine, figs?" Eli's sin was in neglect of parental authority. False tenderness is, perhaps, worse than harshness. Both are bad, but the one may be from a mistaken apprehension of right; the other from self-indulgence in indolent love, which has the issue of hate.

Another warning example is from the history of David. Doubtless David had neglected his family for the affairs of his kingdom. This was wrong; the care of the family is the first duty. But not only had David neglected the training of his children; he also set them a fearful example. How terribly his sons repeat both the crimes of adultery and murder is well known in the history of Amnon and Absalom. David had named his sons—Amnon, *son of my people*; Absalom, *father of peace*; and Adonijah, *the Lord is my master*. Sounding

indeed, but how empty in their issue! or rather, suggestive! These three died violent deaths. not the question respecting believers' children that answered in these scriptures? Will God any difference in His treatment of believers' on, and the children of others? His directions about ag, and the promise connected therewith, are all and equally true is He in His righteous dealing with who neglect. The children of believers are not *in* *venne* His seed. God's promise is to good training, ot to parentage. The children of believers must in their lot at the coming of the Lord. If believers elves, then they will be among those who go "to eeting in the air;" if among the enemies of the they must partake of their doom. "God is no ter of persons; but in every nation he that feareth and worketh righteousness, is accepted with ' There is comfort, however, for the faithful rayerful, and watchful, who have not yet had to e over the conversion of their children. "God is ighteous to forget your work and labour of love." lessing is on the way; "though it tarry, wait for cause it will surely come." Meanwhile, watch *lves*, lest an act or a word delay the advent of earnest longing.

re is a common case occurring, and therefore l be noted here. A parent is converted, and sees ror of his way in this matter of training. Let such aber that God is very pitiful; and let him seek God about it, and he will find Him assuredly.

itly: there may be those not converted at the g of the Lord, who may yet be saved, "*yet so as e.*" Let them be well instructed as to the awful ter of the anti-christian period, that they may be o withstand in the evil day. But we must close, g the Lord to bless.

ton.

W. HOWELL.

e preceding article came to us through a corres- nce we have had with several Christians on the et to which it refers. The question was first put by a Christian mother—"What of my children at rd's coming?" No question could possibly possess r interest. We asked several of our friends to us their thoughts upon it. The result has been al communications shewing much difference of on. All will agree with the remarks of Mr. ill above; but when the *prophetic* aspect of the ion is considered, there are different views taken. part of the subject shall be enlarged upon on some e occasion, meanwhile we would present the follow- tatements, based on God's Word, for the prayerful leration of our readers.

All men, by nature, are under wrath and con- ation, including, of course, the children of vers.

Deliverance is a *personal* thing, and comes to the e by the operation of the Holy Ghost.

The Christless children of true believers, are *actually* any nearer to God than any other of the

Adam family; for there is no such thing as "*heredi- tary grace.*" There is a distinct line to be drawn dividing all men into the two companies—on the one side, in Christ by faith, and saved for ever; on the other, out of Christ, and still under condemnation.

4. And at the same time, the children of believers *have an advantage*, though it is only in respect to *the use of means*, which the Lord *may* use to bring them to the *personal* enjoyment of the new creation in Christ Jesus. *So far as means are concerned*, it is well for a young man that he has true Christian parents, who pray for him and set the truth before him; yet that young man *must* be born again—must believe in Christ; or he remains under the wrath of God, and his Christian parents *cannot* give him that faith.

5. When the Lord shall come, true believers are caught up to meet Him in the air, and those who are not His are left behind.

Left behind for what? To pass through what? What shall or may be the final issue in the case of unbelievers? And is that final issue to be *NECESSARILY different in the case of those unbelievers who have had believing parents?* These are really the questions, and, as we have said, there can be none of deeper importance. We hope to give the reply in our next number, and now invite further remarks on the subject from any of our corre- spondents.

EDITOR.

FAREWELL.

FAREWELL, my brethren dear,
Hours fleetly pass;
But as we spend them here,
Hours sweetly pass:
And though a little space
We lose each other's face,
Yet in a happier place
We'll meet again.

For should we meet no more,
This side the flood,
On glory's peaceful shore,
We'll meet with God.

Our race will soon be run,
Our work will soon be done,
And then, for ever one,
We'll meet in heaven.

Life is the battle-field
In which we fight,
God is our Sun and Shield
By day and night.

Ours is a noble war,
Of victory we are sure,
And when the conflict's o'er,
We'll meet in heaven.

What joy that hour will crown,
When thus we meet,
To lay our laurels down
At Jesu's feet!

The prospect thrills our heart:
Onward again we start,
And soon, no more to part,
We'll meet in heaven.

TIMOTHY HARLEY.

THE PROPHECIES ON THE YEAR-DAY SYSTEM.

When we commenced this periodical, we stated that it was not intended to be *controversial*. We did not mean that we would positively exclude every thing with which we did not agree. We have no wish to do this; but desiring the publication to be plain, practical, and suited to simple-minded believers, we have laid aside many articles which have been sent. Several Christians who hold with that which is known as the year-day system of prophetic interpretation, have written to us from time to time. They have expected us to insert long articles written on their different views of Daniel and the Apocalypse. Had there been amongst these articles, one setting forth their system *simply*, so as to be understood, and *briefly*, so as not to take up all our room, that article would have been at once inserted. We have not had such an article sent. The following is an extract from a communication recently received. It will give our readers some idea of this method of interpreting the prophecies.—EDITOR.

THE papal power was established by the edict of Justinian in 533, lasting 1260 years, or time, times, and half a time, or forty-two months. Although we are not told to take a day for a year, as in Num. xiv. 24; Ezek. iv. 5, 6, yet the history of the Church requires it to be done. For the Lord would not have left His Church for nearly fifteen hundred years, under the most trying circumstances, without the light shining in dark places, by which His people might know the truth from error. At the close of the 1260 years the sixth seal was opened, and the great earthquake took place (Rev. vi. 12), when the sun became black, and the raiser of taxes was destroyed. (Dan. xi. 20.) "The second woe is passed, and behold the third woe cometh quickly." (Rev. xi. 14.) Here we have a kind of break in the prophecies; all the old state of things seems to pass away. Papacy was in full power, the witnesses were clothed in sackcloth, the governments of the Eastern and Western Empires were most arbitrary; when, at the sounding of the seventh trumpet, and the opening of the seventh seal, a new state of things appears. The beast from the bottomless pit arises, the two witnesses (Old and New Testament, which had been clothed in the sackcloth of an unknown or Latin tongue) are uncovered; the people of God as a nation stand up for their Saviour, (chap. xiv.) the angel flies in the midst of heaven with the gospel (ver. 6), the fall of Babylon is proclaimed (ver. 9), the Church leaves her heavenly abode, and descends into the air, driving the power of darkness towards the earth, (Dan. vii. 13; Rev. xix. 15; xiv. 14; xx. 1, 2); the temporal powers are shaken to their foundations. The histories of the empires are no longer given separately, but form one, contained in chaps. xv. and xvi., where the Church is employed (ver. 6; Dan. vii. 18, 27) in pouring the judgments upon the world. The five first vials relate to the Western Roman Empire, to the end of Napoleon I., 1815; who, in assuming the imperial crown, became the beast "that was." His son, the Duke of Reichstadt, (who was crowned King of Rome, but never reigned) the beast that "is not." To the history of Napoleon I. belongs the description given by Daniel, chap. xi. 21—40. The sixth vial belongs to the break-

ing up of the Turkish Empire, poured in 1823, when the Greeks rebelled; being 30 years after the 1260, agreeing with the 1290 days of Daniel; the remaining 45 years completing the 1335, are divided into two periods; 1st, 25 years of repentance offered to the nations (but they repented not, chap. xvi. 11) until 1848, when the seventh and last vial of the seventh or last seal or trumpet, was poured into the air. From that time the judgments of God are no longer on any certain portion of the globe, but include the whole of it. The Mahomedan period of 2400 years ended in 1847, when it united with the others under the universal vial. Out of the seventh vial came the great earthquake, "Such as was not since men were upon the earth," ending the histories of both Eastern and Western Empires (viii. 5; xvi. 18); and then arises the beast from the bottomless pit in its last form, "The beast, that was, is not, and yet is," carrying (or supporting) the whore (papacy) by the means of his army, during which time she is burnt with fire, and destroyed at the end of twenty years, or 1868; when, with the help and consent of the kings, the present Pope is expected to fall. (Rev. xviii. 21.) Nevertheless, another Pope will be established, who is designated "The false prophet," whose religion will be a religion of arts and sciences; infidel in his principles, which will be of the most liberal kind. The next thing we hear is that the king of the south (or Austria) pushes at the king of the north (or France), but the abruptness with which this part of the prophecy is introduced, intimates a preceding event, obliging the king of the south to take up arms, which can be none other than a war with Prussia. It is evident that Napoleon III. allowed, but could have prevented, the formation of the German Empire, and he no doubt foresaw that, by this union, one battle gained would lay all Germany at his feet. I therefore believe, that before many months have passed, Prussia and France will be at war; if so, France must conquer. (This is not mentioned in Scripture, because Prussia is not a prophetic kingdom.) Then Austria, fearing the increasing power of France, is induced to take up arms, but is powerless, and falls; Italy, while Napoleon is engaged in his war with Prussia, endeavours to seize Rome, in which conflict the Pope and most of his clergy are slain, and papacy destroyed. The French arms will again be the conqueror, and the Italians, knowing that all hopes of an Italian kingdom have vanished, fight as those in despair: as they cannot get Rome themselves, neither will they allow the French emperor to do so; and, in order to prevent this, they destroy all its monuments and grandeur. As the sea is the emblem of multitudes and nations, it is here implied that it will be destroyed through the conflict of the armies fighting for it. Then Napoleon, having joined Italy to France, rejoins his troops who have passed from Italy into Turkey, and leads them into Palestine, which he gives up to the Jews; thus fulfilling the agreement made with them more than two years ago in Paris, when he assembled the chief Jews, and enquired if they had any wish to return to their own land, and how he could help them. They offered to pay all the expenses of a war, but he dismissed them, promising to help when an opportunity

offered. (This news was afterwards contradicted, as was that of the annexation of Nice and Savoy, which subsequently proved to have been perfectly true.) The two tribes and a half shall return first (Zech. xii. 7) in unbelief (Ezek. xi. 10—20; xxxvi. 24, 25; xxxv. 12—14): through war, their hurried and sudden emigration, their unrestrained and disorderly state, two-thirds will be destroyed before the appearance of Christ. (Isa. i. 25; Ezek. xxii. 18—22; xi. 21.) Two years will be spent by them in establishing their ceremonies, and the third year the Lord will manifest himself to them. (Hosea vi. 1, 2.) From Judea the emperor will pass into Egypt, and possess its treasures of gold and silver. (Dan. xi. 43.) "But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." (Dan. xi. 41.) At this time the democratic and catholic spirit having increased with infidelity, great apprehensions will be felt in England; and being so divided, she will be obliged to behold the emperor's achievements without being able to interfere, which is all he requires.

Brighton.

V. L. JACOT.

We asked an intelligent Christian brother to read the whole communication, and give us his opinion. His reply was—"Where is the Scripture proof for all this?" We ourselves added, "And there must be three things proved before we can even go into the question of details. 1. That in the prophetic numbers of Scripture a day means a year. 2. That the Pope is the Antichrist or Man of Sin. 3. That he began to reign as the Antichrist nearly 1260 years ago."

EDITOR.

A Page for The Young.

IMMANUEL'S LAND.

XIII.

NESTLING among the hills of Galilee, which "seem as if they had met to form an enclosure for this peaceful basin," is the town of Nazareth. Fifteen of them rise round about it like the edge of a shell. It is a fair and lovely spot, and was likened by an old writer to a beautiful rose, enclosed by mountains as the flower is by leaves. As we said of Bethlehem, so may we say of Nazareth, that here there can be no mistake of place or of scene. Every natural feature remains, as it did eighteen hundred years ago, when Jesus passed in and out for thirty years, treading its green slopes, wandering among its lovely valleys, and climbing its high hills. From one such eminence, the view is said, by all travellers, to be the most striking in Palestine, and perhaps in the world. Tabor, with its rounded dome, rises on the south-east; Hermon's hoary head shines in the far north, together with the ridges of Lebanon; Carmel towers on the West; and the great Mediterranean sea, the vast plain of Esdraelon, and the mountains of Samaria occupy the south. Doubtless Jesus often came hither to meditate, and to hold communion with His heavenly Father. What may not this fair spot have been to Him, and how endeared the sweet retreat from the rough and rude elements around. The town has been destroyed, the houses rebuilt, the streets doubtless all altered, and now crooked and dirty—all man's arrangements have been changed; but the great outlines are the same. He trod this very ground, He walked these roads, and He dwelt in this place

the greater part of His pilgrim life on earth. Somewhere among those squalid dwellings, which now meet the traveller's eye, was the humble abode of Joseph and Mary, and the carpenter's workshop, where the Lord wrought, and, with His own hands fashioned the wood: these spots echoed to the accents of His gentle, gracious voice. Here He was subject to His earthly parents; and here He "grew in wisdom and stature, and in favour with God and man." There is but one fountain to supply the town, and along the well-trodden path to obtain its sparkling waters, Jesus must almost daily have gone—first with His mother, holding by her hand, or clinging to her dress, as you see the little children now on that very spot, and often alone, as He grew older, to bring the needful household supply. There stands that fountain unchanged, thence bubbles the water, there assemble at eventide the mothers, the maidens, and the children; and He, who once held His pitcher to receive those very streams, has done His Father's business here on earth—has paid down the ransom price—has accomplished unaided and alone the great salvation—has died the Just for the unjust; is risen, the living One, to the right hand of God, and will shortly return to reign over the lovely scenes upon which His eye rested, as He mused among the hills of His native Galilee.

It is most significant, that so little is said of the Saviour's early life during all these years. There is but one anecdote recorded, and that is not concerning Nazareth. We shall one day learn the particulars of His consecrated life—shall know what a useful, sinless, perfect boyhood and manhood was in the details of its every day's experience. Meanwhile, we have in the Scriptures full preceptive instruction how to conform our lives to the same standard; and by union to that risen One, and by the power of His Spirit, we may tread closely in His steps, overcoming in His name, the world, the flesh, and the devil.

There is no mention of Nazareth in the Old Testament. The first we hear of it is in connection with the angel's visit. Gabriel was sent thither to the lowly and devout Mary, and he gave her his message of grace. Surely there is something strikingly significant in the fact, that "He whose goings forth were from everlasting," should have been made manifest in a place without count in the world's records—a place never even named by the great Jewish historian—never once alluded to in the Old Testament Scriptures. A very small hamlet was it, hidden among the dwellings of the ancient hills, of no political importance, invaded often by Ishmaelite plunderers, and almost unknown and uncared for. But there the Lord of life and glory lived and grew. And surely there is no place—not even Bethlehem, where He was born—not excepting the city of the great king, soon to become the capital of the regenerated world—we would rather visit, and where we could meditate with sweeter and more entire pleasure. He was called a Nazarene, He partook of the local reproach of the neighbourhood. The good Nathaniel exclaimed, when told of Him, "Can any good thing come out of Nazareth?" (John i. 46). For the people of this district were looked down upon with contempt by those of Judea. Their manners were uncultivated, their morals were lax, their hearts were hard; their very speech betrayed them, for it was uncouth and rough, (Matt. xxvi. 73). When Jesus came forth to do His great work, and to bear witness to the truth, He preached in their synagogue. It is supposed that they expelled Him twice, and that Luke (iv. 16—29) and Matthew (xiii. 54)

relate different occurrences. So much did their wicked hearts rise against the doctrines of sovereign grace which He taught, that although glorified of all at first, they soon rebelled, and at length dragged Him to the brow of a hill overhanging their city, and would have cast Him down headlong, but that His time was not come, and so, passing through the midst of them, He went His way, (Luke iv. 30). Jesus could not perform many miracles among them, because of their unbelief, (Matt. xiii. 58), and finally was compelled to turn from them and to dwell in Capernaum, (Matt. iv. 13).

Whilst we marvel at these things, and cannot adequately conceive how their good, holy, and blessed Townsman could have met this treatment at their hands—whilst we grieve over their hardness, and impenitent hearts, in refusing to believe on Him, let us look within and learn a lesson from ourselves! The same Jesus speaks to us from heaven by the Spirit in the Word with stronger, clearer accents than those which then flowed from His lips. He has put before us, in the gospel, the full record of that everlasting love which the men of Nazareth did not know. He calls us to Himself, and discovers to our view treasures of grace which they could not see; and therefore “how shall we escape, if we neglect so great salvation?”

WM. G. HABERSHON.

O MON SAUVEUR!


O MON Sauveur! fais-moi connaître
Tout ton amour, tout ton vouloir.
Règne en mon cœur, souverain Maître,
Qu'en moi tout cède à ton pouvoir.
Oui, pour toi, Jésus, je veux vivre,
Car pour moi tu voulus mourir.
Et sur tes pas je veux te suivre,
Toujours t'aimer et te servir.
Fais que mon âme toujours vienne
À ton appel et sous ta croix.
Fais que mon cœur toujours comprenne,
Et suive sans tarder ta voix.

Bouley Bay.

P. OLLIVIER.

(The translation next month.)

NOTICES OF BOOKS.

 We only notice Books or Tracts sent to us for the purpose.

“A Testimony for Truth and Conscience.” By William Asquith Baker. “I believed, therefore have I spoken.” London: Morgan and Chase, Ludgate Hill, 1867. The writer states that having resigned his position as a minister on probation in the Methodist New Connection, he felt that he must give publicity to his reasons for taking such a step. We were glad to read at the very opening of his publication such words as these:—“I do not write to attack the Methodist New Connection, or any other religious denomination; but simply, in giving an account of the cause of my resignation, to bear a witness for that which I hold to be truth.” *The Voice upon the Mountains* desires to be entirely undenominational—to attack no body whatever—but to uphold truth and expose error wherever it may be needful; and it is quite in that spirit, and in utmost love toward our brethren of the Methodist New Connection, that we notice the tract which has been sent to us. The writer says that his religious life was greatly quickened in November, 1865; and he began to see many truths as he had

not previously seen them. He learnt something of *dispensational truth*, for he writes (page 5): “In this denial of the power of godliness, whilst retaining its form, in the constant unbelief displayed in regard to the commands and promises of the Lord, in the general love of pleasure, and in the general hatred of the sound doctrine of the gospel, I discern some marks of the last times of this dispensation;” He goes on to say: “I had always held before this, because I heard it everywhere asserted, that things were getting gradually better and better, and would go on improving until the millennial day dawned slowly but radiantly over the world; that, after this, Christ would come; the dead, both good and bad, would be raised and judged; the wicked sent away to everlasting torment, and the righteous taken up to heaven. I am aware that many of the Lord’s people will be astonished to find that such unscriptural views could be held by one who was called a minister of the New Testament. But such views are very common, for the matter is very little examined. Before I became a minister in the denomination, I had felt that all this was very unsatisfactory, and always refrained from preaching upon the subject. But as I began to read the Scriptures afresh, my views were enlarged and settled. I have already stated that I began to discern, in the existent state of the Church and the world, some marks of the last times. Then further, as I taught the necessity of holiness in believers, I saw that the doctrine of Christ’s second coming was everywhere connected with this. The description of the signs preceding His coming, and the injunction to watchfulness and readiness, showed me that the Lord will come suddenly and unexpectedly in times very much resembling these present times. This teaching was wonderfully quickening and strengthening to my own spiritual life; but it separated me more from my brethren, who, by statement or implication, constantly denied this. I sometimes endeavoured to set forth in Scriptural language the duty of watchfulness and preparation; but though I spoke as simply and clearly as I could, I found that there was much misunderstanding of my meaning; with most, the coming of Christ was associated only with the time of death, and it seemed impossible for them to accept any other idea upon the question. Our dear brother seems then to have adopted the only course that one could take who desired to be faithful to the Lord. He says—“Searching the Scriptures from this time, I sought help of God to be ready to act up to the truth which I received. I put away from me, as much as possible, all traditional interpretations of the Word and human inferences from it, seeking to study it in its simplicity, with the light and guidance of the Holy Spirit. From this time ensued a complete revolution in my opinions upon many matters; not occurring suddenly, but progressing through long months, as I prayerfully read the Word of God. The fresh opinions thus formed were not hastily decided upon, but laid aside and re-examined again and again.” We thank God, on our brother’s behalf, that he has been led into the important truth mentioned in the following paragraph. “The idea of the Church of Christ which I found in the New Testament was that of an elect body, chosen out of the world, to witness for the Lord, to wait for His coming, to be glorified with Him, and to be, throughout all ages, a manifestation of His wisdom and glory. Its duty I found to be two-fold; the first and primary, the mutual edification and perfecting of its members; the second, the proclamation of the gospel to the world as a witness, and that the Lord’s people might be gathered out from it.” The writer then points attention to the mixing up of unbelievers in the affairs of the Church. Very important this matter is, and Mr. Baker writes very forcibly on the subject; but we must pass on. He refers next to the presence of the Holy Spirit in the Church. “A more serious departure from the Scriptures exists in the practical denial of the presence and operation of the Holy Spirit in the Church. The Holy Spirit, which was given to the Church on the day of Pentecost, was given to abide with the Church for ever, moving and working in the Church, guiding and governing all things. But in the long-continued, oft-repeated prayers for the gift of the Holy Spirit which you may always hear in Methodist societies, there is a denial that the Saviour’s promise has ever been fulfilled; and in the settled rules which govern every proceeding of the body,

there is a complete exclusion of the Spirit's guidance and operation." We can only make another extract. It is the further reference of the writer to the body of Christians he has left. "The opinions thus formed have been the only cause of my resignation of my position in the Methodist New Connection. I have not resigned because of any quarrel either with the ministers or members, or because of any dissatisfaction on my part with the treatment I have received. No root of bitterness has ever sprung up to disturb the friendliness of my relations with all, and I hope ever to retain amongst my dearest friends some of the ministers and members of the community. This has rendered my resignation a very painful step, one which I could not have taken had it not been for the sake of conscience, and as a testimony for what I hold to be the truth. I had been born and educated amongst the Methodists, and had accepted their rules and usages without any doubt or question. Nothing but the most serious convictions of duty could have caused me to separate from them, and I think it my duty briefly to state the truths which caused this separation." We greatly admire the modest, yet dignified—the faithful, yet loving tone of the whole tract. It is something in these days of violent controversy to read such a tract, in which there is not one angry word. We pray God to use it much. Surely, many Christians who are carelessly holding on to the opinions which our brother has given up, will be induced to search God's Word about them.

"Lever Lines for Spare Minutes." By S. W. PARTRIDGE, Author of "Upward and Onward," "Our English Months," &c. Crown 8vo., limp cloth, 1s. London: S. W. Partridge & Co., 9, Paternoster-row. This book is brimful of truth, put in concentrated, and often very striking form. We trust it will have the wide circulation it so well deserves. Many of the "Lever Lines" are suited to the present state of things around us. We give a few as a specimen of the book:—

"Seek first God's kingdom; then, thy daily bread.
Oft 'getting on' in life means soul-decay.
What, in Christ's name, we give, we never lose.
How rich the poor, how poor the rich may be!"

The writer has evidently, too, discovered the value of the Father's dealings in the discipline of His love:—

"Christ empties first the heart that He would fill.
God's way, though sometimes strange, is always best.
'Tis suffering that adds most to our soul-growth.

How needful the exhortation of the following line, how deeply important, yet how difficult to attain in this ever-busy age:—

"BE OFTEN QUIET AND ALONE WITH GOD."

"The Rose of Cheriton." A Ballad. By Mrs. Sewell, Author of "Mother's Last Words," "Thy Poor Brother," "Homely Ballads," &c. London: Jarrold & Sons. S. W. Partridge, Paternoster-row. Mrs. Sewell is a word-painter, and in this book she has drawn some most touching pictures, with a master-hand. Her object is to assail the monster evil of intemperance, and she does it as a Christian should. She is manifestly a Christian philanthropist, with a true poetic genius, and we heartily bid her God-speed. There are a number of notes in an Appendix, full of most important statements.

"The Revelation Unravelled: An Outline Exposition on a New Plan." By the Author of the 'Coming Crisis,' with a Preface by the Rev. R. Chester. London: S. W. Partridge & Co., 9, Paternoster Row. Without accepting every statement in this book as to minor details, we have much pleasure in finding, in its main outline, just what the Lord has enabled us to teach, publicly and privately, for some years past. The book is written in a clear and interesting manner, and cannot fail, with God's blessing, to be useful. We strongly recommend it to our readers. Mr. Chester, in his preface, says that students of prophecy are awakened to a deep consciousness that some momentous crisis is at hand. This is true, yet how strange to observe the lack of united effort for making known their convictions to their fellow Christians.

"Who will be the Antichrist? Will he be Napoleon III? Search and See?" By John Eason. To be had of the Author, 43, Greenwood-road, Dalston; William Holmes, 48, Paternoster-row, and of all booksellers. We think it premature to fix on any living individual as the man of sin; for events change so quickly, and assume such different shapes from day to day, that it is emphatically true, more than ever before, "We know not what a day may bring forth." With this proviso, we do not hesitate to say that prophetic students will find this book well worth their reading. There is manifest ability in the arranging of the various statements, and the sketch of Napoleon's career in the 2nd chapter is very interesting. The heading of that chapter is, "Marks of the Antichrist, his origin and character;" and in it the writer notices, what he calls, "the proofs that Napoleon III. has already given that he is the LITTLE HORN of Daniel, and THE BEAST of the Apocalypse." There is a remarkable frontispiece to the pamphlet. It is a copy of a picture published in France some time after the fall of the first emperor, and was suppressed during the reign of Louis Philippe. Napoleon I. appears rising from the tomb with a crown of laurel upon his brow. In his left hand he holds the olive branch, as if uttering the now celebrated words, "The empire is peace."

"The High Priesthood of Jesus the Son of God: according to the Scriptures—in connection with the Close of the Present Dispensation, the Personal Advent, and Millennial Reign of the Lord." By Major-General H. Goodwyn. In two parts. Part I.—The Aaronic Order. Part II.—The Everlasting Order of Melchizedec: with Supplemental Thoughts on the Bread and Wine commanded to be partaken of at the Supper of the Lord. London: S. W. Partridge and Co., 9, Paternoster-row. The title sufficiently indicates the contents of this neat little fourpenny book. It deserves a wide circulation. The author is doing good service to the cause of truth and prophetic testimony by his several publications. We pray God abundantly to use them.

TRINITY ROOMS WORK.

The work goes on by the gracious help of the Lord, and there is much blessing in each department of it. The numbers attending the meetings are large, and power is given with the Word. The only limit is the lack of funds, and about that prayer is made to God continually.

Dr. Bell thankfully acknowledges the following offerings received since his last list:—

For the Home Work.—E. P., 10s. W. G. H., £3 3s. In boxes, January 19th, £2 2s. 1½d.; January 26th, £2 4s. 3d. Two in fellowship, £2. A widow's mite, 2s. 6d. Half a franc. "Maria," 10s. In boxes, February 2nd, £2 7s. "With Christian love, for your own use, E. R." £2. In boxes, February 9th, £2 2s. 9d. Colonel R., £1. "My monthly offering to yourself for Jesus' sake," 5s. In boxes, Feb. 16, £2 7s. Mrs. M., 2s. 6d.

For the Country Evangelizing.—"A steward of the Lord's money," £1. W. M., Market Harborough, 2s. 6d. E. W., Exeter, 3s. T. A. L., Halliwell, Bolton, £2 2s. "A friend," 5s. Clifton, Bristol, without initials, 5s. M. V. C., Gravesend, £1. S. R., Exeter, 2s. 6d. "A friend," 5s. "For the Lord's sake," £1. R. W., Preston, 2s. 6d. Clifton, Bristol, (2nd offering) 5s. J. M., Walthamstow, £5. "From one who desires the Lord's Word to be more studied," 10s. A. G., Devizes, 2s. 6d. E. R., Plymouth, 3s. "For Jesus' sake," Cork postmark, 5s. E. E., Lynnmouth, 1s. W. S. A., London, S. W., 2s. 6d. "A country labourer, Devonshire," 2s. 6d. J. W., Hastings, 2s. A. S. W., Middleton, 2s. 6d. J. K., Liverpool, 2s. J. L., London, 5s. "One who is looking for the Lord," 5s. Mr. and Mrs. G., Wellington, Somerset, 2s. G. D., Worcester, 1s. 6d. Mrs. E., Plymouth, 10s. "What thou doest, do quickly—the time is short," 2s. 6d. S. H., Southampton, 3s. J. F., Edinburgh, 2s. Mrs. D., given in pence by her young women's weekly class, 10s. "A thank-offering to the Lord for spiritual blessing He has given through you," £1.

Capt. D, 10s. J. B., Olney, Bucks, £2. "Saved from weekly wages," 15s. N. P., York, 2s. 6d. Stamps in envelopes, Huddersfield post-mark, 1s. 6d. Dublin, 2s. 6d. J. B., Glasgow 5s.

For the "*Voice upon the Mountains*."—H. J. M., 1s. E. D., Clooneavin, 5s. "A constant reader," Lowestoft, 1s. 6d. Mrs. M., 1s. S. O. H., 5s. With "My word shall not return unto me void," 10s. Count W., 8s. E. D., Clooneavin, Devon, 2s. 6d. Received for copies sold and for hymn-books and tracts, £14 8s. 3d. W. T. R., copies sold at Rooms, £1 16s. 9d. W. B., copies sold in School, £3 0s. 10d.

Sending Tracts on the Lord's Coming to Ministers.—"Allow me to suggest that you have a separate fund for circulating Scripture testimony on the Second Advent amongst ministers. Your work is all of it most important; but that part of it commends itself to my warmest sympathies. I have learnt more in twelve months through *The Voice* and your tracts, than I had found in Scripture during six years of my ministerial education. In fact, the Bible has become like a new book to me. I have found many Christians of long standing who are now being shaken in their prejudices. I spoke to an aged minister—I believe between sixty and seventy—and said to him, that I did not now expect the conversion of the world through present means. 'No,' said he, 'and I have long given up expecting it.' Another said to me afterwards, 'I quite admit that Scripture shews that it is by judgments that the millennium is introduced.' How very important then that sound Scriptural tracts and papers should be circulated amongst them. I enclose 10s., and will remember you in prayer daily. I hope the Lord will incline some—yes, many—believers in the near approach of the Lord to send in to this fund." [We are thankful to the Lord for this letter, and several others, proving that our publication and tract circulation is being used by the Lord for the stirring up of enquiry. We have sent parcels, during the past month, to five evangelists on application; and by post packets to 90 ministers in Monmouthshire, 65 in Norfolk, and 25 in Northamptonshire. We trust to go on, as the Lord sends us funds, until every minister in the United Kingdom has received a parcel.] "A friend" towards same, 5s. W. A. B., towards postage of packets to ministers, 10s. "For tract circulation," Yeovil post-mark, 10s.

For the Poor.—J. S., Hanois Light-house, "for the Lord's poor," 4s. "Saved for Christ's sake," 2s. 6d. [I understand this to mean that the donor has, for Christ's sake, saved the money sent by some act of self-denial.] "For destitute Christians," 5s. "A new convert," 2s. 6d. E. J., London, S.W., 2s. 6d. From Maidenhead, Berks, "To feed the hungry, from one who cannot eat her morsel alone," 5s. "For the Lord's poor, 2s. 6d., S. H., Chichester." "The proceeds of my needle, to be given to needy Christians," 5s. "A believer, Exeter, for the poor," 2s. 6d. "A widow's mite," 2s.

Miscellaneous.—Parcel of tracts from Derby. A parcel of tracts from Dublin. Six bottles of port wine. Parcel of tracts, about 200. W. B., parcel of bread and coal tickets. Mrs. B. T. T., a large parcel of old clothing for the poor, carriage paid. 500 tracts. Miss W., articles for the sale of work. Articles from Bideford for the sale. Book-post packet of tracts. W. A. B., parcel of tracts, carriage paid. "A friend," 500 tracts (chiefly Dublin tracts). M. S., articles for the sale. Miss S., Jersey, a parcel of things for the sale. B., a parcel of tracts.

Miss SMITH thankfully acknowledges the following gifts towards the Bible Mission:—Mrs. R., £1 10s. for self. From the same, for the poor, £3. Also £1 1s., to purchase dinner tickets for the poor. Mr. W., £1 10s. for the poor. Mr. O., £1 for self, and £1 for the poor. Mr. B., for poor's tea, 7s. From a few Christian friends at Lynton towards free tea, 8s. Mrs. S., 1s. 2d., for personal expenses. Small donations from several friends, 10s. Miss C., 5s. for the poor, 4s. for self. A brother in Christ, £1 5s. for self. From a lady, to purchase blankets for the poor, £4 10s. [I procured at once 20 blankets, and they were most thankfully received by very needy people, most of them poor Christians. It must be great satisfaction to the lady to know she made so many glad.] Mr. H., £1 for the poor. Mrs. H., 6 shirts for poor men. A pound of tea. Mrs. D. 8s. 6d.

INTELLIGENCE.

Devonshire.—The following letter is from Brother Cater, who is still labouring as an evangelist, with much of the Lord's blessing: "My dear brother in Jesus,—I hasten to inform you that your prayers have been abundantly answered in reference to that which I desired you to ask the Lord for, namely, some clothes. He has very graciously answered our prayer, and not only given me a full suit, but shoes and hat as well, and sent them to my very door. A new suit of everything, and very suitable; indeed, they could not be more so, and everything else that is needed for the present. And now I desire you to unite with me in praising the Lord for this wonderful answer to prayer. The clothes were sent by or through parties living miles distant from me, and are strangers to me; the shoes are just the fit, as if made for me. It might be to the glory of Jesus to mention this fact, as it might strengthen others to lay hold on the promises by faith. I thank you for parcels of *The Voice*, and desire still to share in your prayers, and in the prayers of the Lord's people at Trinity Rooms, for much spiritual blessing to attend my labour. I join you in seeking blessing to attend your labours at Trinity Rooms, and the work which you are engaged in elsewhere. Yours most affectionately in Jesus Christ. ALBERT CATER."

The Lord's Work in St. Giles's.—We have received a very interesting account of the Lord's work here, from which it appears that much blessing is still given to the labours of our brother, Mr. George Hatton. We most heartily pray God to help him, and would have inserted the article he sent us, but in the pressure on our limited space, we thought it might equally serve the purpose to refer our readers to *The Latter Rain*, in which publication for this month they will find it.

Bangor, North Wales.—Here is the seat of a "Protestant Mission," which, so far as we can judge, deserves well of those Christians who understand something of the signs of the times, and would obey the apostle's injunction to zealously contend for the faith once delivered to the saints. One object of the mission is to publish and circulate books, tracts, and leaflets, pointing out and defending truth in opposition to Popery, Ritualism, and Infidelity. A Colporteur is employed, lectures have been delivered, and tracts distributed. We hope to give further particulars of these efforts; meanwhile, we may add that all enquires may be addressed to Mrs. Sinclair, Protestant Mission, Bangor, North Wales.

St. Helier's, Jersey.—"The inclemency of the weather has hindered so large an attendance at our meetings as we had before. On the first day of the year we gave a free tea to the poor—200 adults and 150 children, making 350. It was a pleasing sight to see so many needy ones gathered together, but especially to observe the attention they paid to the addresses after tea. There is much poverty and distress in Jersey; yet there is a good deal of wealth also. We pray God to unlock the hearts of the rich to help in ministering to the poor. *The Voice* is gaining ground here. I hope it is so everywhere."

Demerara.—We have received another very interesting letter through our brother Mr. Strong, which (D.V.) shall appear next month; we had no room for it this. The prayers of our readers are earnestly desired by a brother who has been accustomed to preach, who finds it much laid on his heart to go out to Demerara, and there engage in missionary effort. He is praying the Lord to raise him up friends to provide him with outfit and passage money, and he will go putting his trust in the Lord for future support. We will gladly take charge of any thing for him.

THE REGENERATION.

THE last time I was down in the country, I met with an earnest but unintelligent believer—a dear brother in what is called “humble circumstances,” who asked me some questions about *the kingdom of Christ*, and especially enquired of me the meaning of that expression—“in *THE REGENERATION*, when the Son of Man shall sit in the throne of His glory,” (Matt. xix. 28.) He said that he had been thinking much of what he had been reading about “the coming of the Lord;” but that he could understand but little of what was contained in some tracts which he shewed me. How much it is to be desired that the writers of prophetic books and tracts would write with clearness and simplicity! I opened the Bible and read with him Mark xiii. 32—37, and also Luke xii. 35—46. There we saw that the Lord taught His disciples to live in a state of expectation for His return. We then turned to John xiv. Here we read the promise of our Lord:—“I will come again.” Then in Acts i. 11 we read, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” My friend saw now very clearly that this coming was a real personal coming—that just as the Lord ascended, and was seen as He departed, in like manner He would return and be seen in glorious bodily form, even “*THIS SAME JESUS!*” I then proceeded to point out the various purposes for which He was coming. 1. To gather together His Church. We read 1 Thess. iv. 13, &c., and I bid him especially mark the words, “*THE LORD HIMSELF SHALL DESCEND FROM HEAVEN.*” I told him that in respect to the gathering together of believers, there was at present, difference of judgment amongst students of prophecy, as to whether all would be caught up at once. “I think,” said I, “that the two expressions:—‘*them also which sleep in Jesus*’; and ‘*we which are alive and remain*,’ include and bring together all who have believed in Christ up to that time of His coming.” I added, however, “You only want at present a general outline, so we will leave that question and pass on to the 2nd purpose—the destruction of *the Man of Sin*. For this we read 2 Thess. ii. 1—12, and dwelt particularly on the words:—“Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” We found next the 3rd purpose—To “*build again the tabernacle of David which is fallen down*,” (Acts xv. 16.) But leaving that for another occasion, we went on to “*the regeneration*,” or, as we found it in another scripture, “*the times of restitution of all things*.” In that scripture (Acts iii. 21) we saw clearly, and the dear simple-minded enquirer understood it now well enough, that the Lord Jesus Christ, “*whom the heaven must receive*”—that was, when He ascended—must remain there “*UNTIL the times of restitution*.” Thus we get the 4th purpose of the Lord’s coming; namely, the regeneration or restitution of all things. It was now pointed out to him that these expressions referred to *earth* and *earthly things*; for the Scriptures shewed that the kingdom of Christ was composed of two parts—the heavenly and the earthly. The coming of Christ was not the end of *THE WORLD*,

but the end of *THE AGE*—that the earth continued, and men lived upon it, and it continued to be inhabited during a thousand years after the Church had been caught up to meet the Lord in the air—that the believers, making up the Church, had their everlasting abode with Christ in the heavenly city, and reigned with Him over the inhabited earth beneath. All this was pointed out. I then gave Him lists of various scriptures to prove four points, and begged him prayerfully to read them over. I now present those lists to my readers, and feel assured, that if any of them are really enquiring into truth, and come to God’s blessed Word without the prejudice of pre-conceived ideas, taking the Word just as it is written, they cannot fail to see what this “*REGENERATION*” is.

Creation at present groans under the curse. (Gen. iii. 17, 18, 19; v. 29; Rom. viii. 20, 22.)

Creation shall be delivered from the curse. (Rom. viii. 19, 21; Num. xiv. 21; Isa. xi. 6—9; xxv. 6, 7, 8; xxxv. 1, 2, 6, 7; lv. 13; lxxv. 25; Psalm lxvi. 6, 7; xcvi. 11, 12, 13; Ezek. xxxiv. 25, 26, 27; Micah iv. 3; Hab. ii. 14.)

Christ shall reign over the restored or “regenerated” earth. (Isa. ii. 2, 3, 4; Dan. vii. 13, 14, 27; Ps. l. 1; lxvi. 4; lxvii. 4, 6, 7; lxxxii. 8; xcvi. 10—13; xcvi. whole Psalm.)

Jerusalem shall be the great metropolis of the earth in that day. (Zech. ii. 4, 5; vi. 12, 13; viii. 20—23; xiv. 8—11, 16, 20, 21.)

I earnestly entreat all my readers to seek out, read over, and well consider, all the scriptures referred to in this article. May the Lord instruct them by the Holy Spirit, and thus lead them into the truth.

May I add, for careful and intelligent readers of God’s Word, that there can be no doubt of the incorrectness of some editions of the Bible, wherein the comma is placed after the word *regeneration*. Those editions are correct where it is placed after the word *me*. The distinction is very important. That word, *palingenesia*, must be taken in connection with the words that follow it, and *not with those which precede*. The word does not occur at all in the Old Testament, and occurs but twice in the New. In Titus iii. 5, “By the washing of *regeneration*,” and in the scripture before us, “In the *regeneration* when the Son of Man,” &c. In the first scripture it is *the new birth* of the believer in Christ; and in the second it must be that wondrous change in this earth which shall be as *creation’s new birth*. It must be evident to every impartial reader, from the scriptures I have referred to, that Christ is to reign over this earth for a thousand years, and that He shall restore it to its original condition. That restoration is in three scriptures spoken of under three different expressions. “*The redemption of the purchased possession*,” (Eph. i. 14.) “*The restitution of all things*,” (Acts iii. 21); and “*THE REGENERATION*.” Each of these scriptures, too, connect this *regeneration* with the coming of the Lord Jesus Christ, and the open and manifest establishment of His kingdom. Matt. xix. 28 and Luke xxii. 28—30 are parallel scriptures, and the parallel statements are: in Matthew, “*When the Son of Man shall sit on the throne of His glory*,” and in Luke, “*IN MY KINGDOM.*”

After all these remarks, it may be pleasant and profitable to call to mind the lines of a worthy Christian poet :—

"Yet a blasted world shall brighten,
Underneath a bluer sphere;
And a softer, gentler sunshine,
Shed its healing splendour here.
When earth's barren vales shall blossom,
Putting on their robes of green,
And a purer, fairer Eden,
Be where only wastes have been.
Where a King in Priestly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown."

10, Harley Road, N.W.

T. GEORGE BELL.

TEMPTATION AND TRIAL:

THE Translators of the Bible, in rendering the words of the Classic languages signifying To try or prove, have employed, sometimes the word To try (with its derivatives Trial, Tried), sometimes the word To tempt (with its derivatives Temptation, Tempted), and this indifferently, holding the two words as interchangeable. (Gen. xxii. 1) they render, "God did *tempt* Abraham:" the reference to this scripture in Heb. xi. 17 they render, "Abraham, when he was *tried* . . ." Further, in thus rendering Gen. xxii. 1 they create a direct contradiction of James i. 13, "God tempteth not any man." Yet further, they make v. 2 of this chapter to conflict with this v. 13 when they say, "Count it all joy when ye fall into divers *temptations*;" the passage, confirmed by the verse following, plainly signifying that the temptations (i.e. trials or provings) are from God. The word which the Scripture uses in Mat. iv., Luke iv., Heb. ii. and iv., to express the seduction or evil solicitation of the devil, they render, and rightly, by Temptation (or Tempted), but they retain this word in rendering 1 Cor. x. 13; although the word of the original, the same indeed, is here used in the sense of Trial by God. Again, in the prayer taught by the Lord in Mark xiv. 38 and Luke xxii. 40, 46, "Pray that ye enter not into temptation"—a prayer, although taught for the special temptation in the garden, yet fit and meet for all occasions—they rightly render the original word by Temptation, but thus they create a conflict of this scripture with James i. 2. Again, of James i. 12, "Blessed the man that endureth temptation," the solace and support are lost to the reader understanding by the word Temptation what this English word invariably signifies, Allurement unto evil: let him read, "Blessed the man that endureth *trial*, for when he is *tried* he shall receive the Crown of life," and he discerns at once its beauty and gratefulness and sustaining power to the tried and exercised of the Lord. With like correction let him read the promise in Rev. iii. 10, "I will keep thee from the hour of *trial* . . . which shall come to *try* . . .", and he enters under all its appropriateness and inspiring influence. Other instances occur of the misuse of the word Temptation (or Tempted) for Trial (or Tried), especially in the plural Temptations. (See Luke xxii. 28; Acts xx. 19; 1 Pet. i. 6, 7.)

Now, it happens that the distinction betwixt the two English words Tempt and Try is strong and stable, and in the possession of two words to denote it the English language enjoys a power of preciseness unknown in the Classics and many other languages. To tempt is to allure unto evil: to try is to prove or put to the test. Temptation is from the Evil one or evil men or one's own lust: Trial is from God; and as Temptation is always To corrupt or to aggravate corruption, so Trial is always To augment strength and advance in goodness. Temptation presupposes fallibility: Trial (trial by God, and trial is improperly affirmed of the Adversary, the uniform Prompter to evil) assumes the competency, if not to respond to and satisfy trial, yet, to meet it, to exert strength in accord with it, and to maintain a measure of endurance under it. (See this taught in 1 Pet. i. 7, James i. 2—12, and in 1 Cor. x. 13, reading, for Temptation and Tempted, Trial and Tried.) Words so opposed should not be confounded or treated as synonymous and convertible.

We may learn the sense of *Temptation* in the case of our Blessed Lord. Satan surmised the Christ of God to be altogether as the ordinary man: God permitted, yea, ordained, the temptation to show that His Christ was the Holy One, the Eternal Truth; capable of being tempted but incapable of being affected by temptation; intelligent respecting the aim and the force of temptation but insusceptible of impression from it and incapable of entertaining or admitting it as a matter for consideration; fit to be the *object* of temptation whilst the impossible *subject*. The Tempter indeed tempted, but his temptation fell pointless before Him in whom was wanting that "lust by which every tempted man is tempted when he is drawn away and enticed," and "in whom the Prince of this world had nothing."

And the sense of *Trial* we may learn, first, from this case of the all-adorable Master, who, throughout His subjection to the temptation of the Evil one, and to the sufferings and sorrows of His course upon earth, was, as the Immaculate Lamb and the Captain and Forerunner of the Sons of glory, under the proving and perfecting hand of God His Father; (Luke iv. 1, Heb. ii. 10, and v. 8, 9, Is. xxviii. 16;) secondly, from the case of the Saint, the Begotten and the Beloved of the Holy God. Here the subject being, first, a Child of God, then a Disciple of Christ, is to be made partaker of God's holiness and to be conformed to his perfect Head; he is "to abound in good works and to let his light shine before men; he is to be filled with the fruits of righteousness unto the glory of God; he is to adorn the doctrine of God his Saviour in all things; he is to walk worthily of God who has called him to His kingdom and glory; he is to show forth the virtues of Him who has called him into His marvelous light." To these transcendently glorious ends this Child and Disciple is to be taught, trained, disciplined, chastened, purged, gravely afflicted, and unremittently exercised. This is Trial, Trial by God who is Light and Love, and unto the perfection in holiness and consummation in blessedness of God's Saint. "Blessed the man that endureth trial."

Clifton.

J. T. MOLESWORTH.

ANASTASIS EK NECRON.

denial of two distinct resurrections, with a thousand years between them, by any Christian acknowledge the authority of Holy Scripture, is one of those inconsistencies which shew us, in a very palpable way, the power of prejudice in warping the mind, some opinion which the individual has already formed, opposed to one which may be presented to him. It respects it is still more strange that this denial comes from one possessing even the smallest knowledge of the original language in which the inspired text of the New Testament was given. Wherever resurrection alluded to, there is carefully preserved the plain distinction between "*Anástasis nekron*," RESURRECTION OF THE DEAD, and "*Anástasis ek nekron*," RESURRECTION FROM AMONG THE DEAD, or "*exanastasis*," which has the same meaning.

Let us look at a few scriptures. Take first Luke 20: 34: "The children of this *age* (Greek) marry and are given in marriage: but they that shall be accounted worthy to obtain that *age* (Greek), and the resurrection out of among the dead ones," (Greek.) Here is very clearly indicated the principle of *selection*. We have seen that *all the dead ones*. There is a resurrection of *some* amongst them, and the remainder are left behind. A scripture in which we will find the resurrection Lord Himself spoken of in that way: "That which should suffer, that He should be the first that rise from among the dead (*anástasis ek nekron*), and shall show light unto the people, and to the Gentiles" (Acts xxvi. 23.) In the same manner the same resurrection is recorded before, as having been spoken of by John the Baptist, he is risen from among the dead," (John xii. 1.) "Where Lazarus was which had been dead, whom He raised from among the dead," (John xii. 1.) John v. 2, 9 we have "*the resurrection of life*." In John xiv. 14 it is "*the resurrection of the just*." In 1 Cor. xi. 35 we have "*a better resurrection*." In 1 Cor. xv. we have special details respecting this resurrection.

I will quote these, and I beg my readers to observe that there is not a word in this portion of the Bible about the resurrection of the wicked. There is a general principle of resurrection, and then the particular of the resurrection out from amongst the dead. If Christ be preached that he rose out from among the dead, how say some that there is no resurrection of the dead? . . . But now is Christ risen from among the dead, and become the firstfruits of them that are to live. . . . For as in Adam all die, even so in Christ all shall be made alive." That is—as all in Adam die, so all brought into union with Christ live in Him, and then the Apostle gives us the details of this resurrection: "Every man in his own order: the firstfruits; afterward, *they that are alive at His coming*." We may turn now to Revelation and read (chap. xx. 4, 5): "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were expired. *This is the first resurrection*. Blessed is he that hath part in the first resurrection."

In Acts xxiv. 15, it is the declaration of the general truth, "There shall be a resurrection of the dead." In Philippians iii. 11, the word is *exanastasis*, which means the resurrection of a part out of many dead ones. In Romans (vi. 13; xi. 15) the same thought is expressed, though not in reference to the resurrection of the body: "Yield yourselves to God, as those who are alive out from among the dead ones;" "what shall the receiving of them be, but life out from among the dead ones." In Romans i. 4, we have the same: "By the resurrection out from the dead ones." Several other scriptures might have been produced; but I have stated sufficient. What needeth there of further witness? These scriptures most conclusively prove that there are two resurrections:—1st, The resurrection of the just—they who are Christ's at His coming, at the beginning of the thousand years; and 2nd, The resurrection of the wicked at the close of the thousand years, when they stand before the great white throne.

I have not written for the learned, though explaining a few words in the original; they can go into the investigation in a more critical manner. My desire has been to explain to each ordinary reader a very important truth, very plainly declared, and which might be easily understood even by the unlearned reader if he had only put before him the undeniable meaning of the few Greek words.

I pray God to give to all His people, and especially to those who preach the gospel, or seek to instruct believers, an exercised conscience about this matter; so that they may truly follow the example of Peter and John, of whom we read (Acts iv. 2), that they "preached through Christ the resurrection out from among the dead ones."

10, Harley Road.

T. GEORGE BELL.

"WHERE CAN I REST?"

OH where, sweet Saviour, can I rest,
But on Thy gentle, loving breast,
Or how the cares of earth repel,
But in Thy presence, loved so well.
Oh teach me, Lord, to love it more,
That I may leave unto Thy care,
My life with all its pains and joys,
And in Thy name alone rejoice.
For many snares beset me round,
Standing upon enchanted ground;
But Thy sweet love is still the same,
And as enduring as Thy name.
Oh! gently touch my heart within,
Make it more sensible of sin;
A tender conscience give me, Lord,
And love for Thy most holy Word.
Then, Lord, Thy presence shall be sweet,
And sitting ever at Thy feet;
The better part will still be mine,
True happiness, and joy divine.
And soon, when Thou shalt take me hence,
From Thee I never more shall roam;
But sing Thy love on that blest shore,
For ever, and for ever more.

Wellington, Somerset.

S. H. BISHOP.

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS.

PAUL, more than other man, had whereof he might trust in the flesh. (Phil. iii. 4.) "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews," he was, by birth, of that race "to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen." (Rom. ix. 4, 5.) Not only were his birthrights unquestionable, but his religious profession had been well known. "As touching the law, a Pharisee;" a strict observer of its precepts, and of the traditions of the elders, praying, fasting, giving alms, paying tithes even of small herbs, &c. Nor was his a cold and formal profession. So devotedly and disinterestedly was he attached to the law of Moses, that he persecuted everywhere, at home and abroad, without regarding age or sex, all who confessed the name of Jesus of Nazareth. Intolerant of what he ignorantly deemed blasphemy, his conscience reproved him not for the neglect of any duty, civil or religious. He was, "touching the righteousness which is in the law, blameless" in the sight of men.

But these things, which once were gain to him, he now counted loss for Christ; yea, and for the excellency of the knowledge of Christ Jesus his Lord, he did count them but dung.

Surely, a man who has given up such religious privileges, such strong convictions; who has exposed himself to the deadly hatred of his own nation still glorying in that which he counted but dung, and all for the sake of a name which he once abhorred and blasphemed—surely such a man deserves to be heard. What is that knowledge which has wrought in him such a wonderful change of mind? His writings give a full and satisfactory answer; and also a reason why no earthly organization universally assented to, has been found in the New Testament, for "the Church of the living God." (1 Tim. iii. 15.) In this respect, the epistle to the Hebrews gives ample instruction. Christ and His work are therein so prominently set forth, that to the obedient heart, to the listening mind freed from religious prejudices, earth and earthly things disappear like shadows in the light of heaven, and eternal life is revealed; true life and love, true intelligence and power.

It was indeed true that God had spoken to Moses, conversing with him mouth to mouth as a man with his friend, and that the law was ordained by angels. It was true that in time past God had spoken by the prophets. But, like Moses, the prophets were frail and dying, incapable of containing and communicating the rich stores of the wisdom and power and grace of God. Hence they had received only partial revelations at different times, and in a variety of ways, in obscure visions, figurative language, typical ceremonies. They could not be entrusted with a full and clear revelation of God's mind.

The Son of God alone could contain and communicate such a revelation. He alone could be the living ex-

pression of the truth and say, "I am ~~the~~ light." And God "hath in these last days spoken unto us by His Son." If we consider what the Son is, and what is His work, we must be fully satisfied that we have, in and through Him, that knowledge which no angel, no prophet, no priest, could or ever can effectually communicate. Knowledge which stills for ever the misgivings of conscience, meets every need of the heart and of the intellect. If it does not produce these effects, the obstacle must exist in man, not in Him whom to know is eternal life.

Among the Galatians and Colossians, the obstacle was man's mixing up with the profession of faith in Christ, legal ordinances, human traditions, philosophical reasonings, worldly principles. Among the Hebrews, the obstacle was a tendency to return to the national establishment; an earthly sanctuary with outward forms of worship, and regular succession of ministers; all truly of divine appointment, but only as shadows for a time of better things.

"The darkness is past, and the true light now shineth." (1 John ii. 8.) "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (ch. i. 7.) The law and the prophets could not effect this. However glorious their ministry, it was a ministry of condemnation, "which is done away;" and if it was "glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: . . . which veil is done away in Christ . . . But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 7—18.)

But the foolish and bewitched Galatians, who had begun in the Spirit, are they now made perfect by the flesh? And the enlightened but timid Hebrews, shall their minds be again blinded, and the veil put upon their heart? What think they of Christ? Is He to them only a little more than Moses or one of the prophets? They are dead; but Christ is risen from the dead. Is He only something more than John the Baptist risen from the dead, or Elijah caught up to heaven without dying, or an angel of the highest rank? Moses and Elijah and the prophets were only servants; John the Baptist, greater than any prophet, was only a servant, and the angels, from the lowest to the highest, are only servants. But God has appointed Jesus Lord of all things. All power is given unto Him in heaven and in earth. Is He not duly authorized?

Is He well qualified? By Him also God made the worlds, the ages. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Col. i. 16.) "He spake, and it was done; He commanded, and it stood fast." (Ps. xxxiii. 9.) And "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the know-

ledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.) "He is before all things, and by Him all things consist." (Col. i. 17.) By Him God made the ages, antediluvian, patriarchal, and legal. The age of the law and the prophets was until John the Baptist. He came to fulfil their words, as "mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. viii. 6—13.)

Bowley Bay.

(To be continued.)

P. OLLIVIER.

PARAPHRASE OF HOSEA II. 14—20.

LED through the path of bitterest distress,
 Into the depths of sorrow's wilderness,
 'Tis *there* the LORD His comforts will impart,
 And speak in tend'rest accents to thy heart.
 Yea, even *thence*, wherein to Nature's eye,
 But barren rocks, and arid deserts lie,
 Will He the vineyards of His love prepare,
 And cheer thy spirit with celestial fare.—

Dark Achor's vale, tho', from its *name*, it seem
 With *trouble* only, and distress to teem,
 E'en *there*, when all escape appears denied,
 Immortal hope a door shall open wide;
 And thro' that portal point thy wond'ring eyes
 To purer regions and serener skies.
 Where sin shall cease, and every pang be o'er,
 Where tears shall fall, and sorrow pierce no more.

Cheer'd by a hope thus glorious and divine,
 E'en Achor's vale with Eden's smile shall shine;
 And there shalt thou, as in thy youth's fair days
 Of holy joy, pour forth thy song of praise—
 As in the day when thy vindictive foe,
 Jehovah's arm of triumph humbled low,
 And from Egyptian tyranny and dread,
 To Zion's mount thy feet rejoicing led.

In this renewal of thine early love,
 What holy transport shall thy spirit move!
 No more shalt thou, with distant awe, confess
 Thy cov'nant God, and Him, as *Lord*, address,
 But thou shalt feel His love's endearing claim,
 And call thy Maker by a *HUSBAND's* name.

And He, removing by His love's control,
 Each earthly idol from thy weaned soul,
 Will to Himself betroth thee with a bond
 So dear, so sweet, all mortal thought beyond,
 (A bond enduring as His throne above,
 Bas'd on eternal equity and love,
 Inscrib'd with Truth's fair signature divine,
 And seal'd with Mercy's covenanted sign.)
 That thy love-ravish'd spirit shall confess,
 How rich the grace, how great the faithfulness,
 Which smote thy gourd before thy weeping eye,
 That *Hx*, its place, might in thy heart supply,
 And, 'mid thine earthly desolation, shed
 Celestial comfort on thy drooping head;
 That from this lesson of severest woe,
 Thy soul might learn thy cov'nant God to know;—
 To know His grace—His mighty pow'r to prove,
 His truth t' experience, and to feel His love;
 To see Jehovah in His beauty shine,
 And know that glorious God, in *all* His fulness *thine*!

Woodchester.

W. C. STATHER.

"WAITING TO BE CLOTHED UPON."

THESE are times of apostacy, and it is just in such times that the Lord has to come. The frog-like spirits are eagerly gathering together the kings of the earth to that great and terrible day of God Almighty. He has a controversy with the nations of Christendom, and even already the signs of the times are very ominous. The storm-clouds are gathering, and amidst the struggles of contending nations, time will soon show what shall be the leading power in Europe. This will be the Antichrist, who shall be destroyed with his armies when the Lord descends for that purpose and His feet stand again upon Mount Olivet. The Lord has now many who sigh and cry because of the abominations that are done, and the present state of things should surely cause us to cry before our God day and night. The cry is going forth, "*Behold, the Bridegroom cometh!*" I believe this periodical is being used by the Lord to carry that warning voice to many parts of the earth, and I am sure that the Lord has already used it to the quickening of believers, and sending them to their Bibles to search into the sure word of prophecy. We need much more than we have of the pilgrim spirit, going out to Christ without the camp, bearing His reproach whilst we wait for the Lord from heaven. Praise be to God, there are an increasing number who love the appearing of Jesus, and long for His coming even whilst they live, that without dying they may be changed, even clothed upon with their house which is from heaven. The Lord is near at hand, and blessed shall those servants be whom the Lord, when He cometh, shall find watching; they shall be rulers in His kingdom. I believe there will be a first translation in the first stage of the Lord's coming, for there has been no first fruits redeemed from the earth yet. These shall escape the hour of temptation and fiery trial that will come upon all the world. I believe that the Church shall be completed just before the Lord descends upon the Mount of Olives, as we read in Zechariah.

Hatton, Hastings.

JOSEPH MITTEN.

We are thankful for this and many similar testimonies which we have received. The writer is a working-man, and yet one who feels it his privilege, as a child of God, to help on the Lord's work. The dear brother often sends us a few shillings, and he tells us that he finds the Lord returns them to him seven-fold.—EDITOR.

THE BODY AND ITS MINISTRY.

(CONTINUED FROM PAGE 27.)

PROCEED to consider in the third place—THEIR DESIGN. They belonged to saved Israel, that they might become a dwelling-place of the God of Israel in the kingdom, according to Mr. G.'s idea.

Now grant that they are designed for Israel in the millennial kingdom. That is *one* of their uses; but it is not the only one.

They were given to edify the individual Christians

and the Church—the Body of Christ of this dispensation. “He that *prophesieth* speaketh unto men edification,* exhortation, and comfort: he that speaketh in an *unknown tongue edifieth himself*: but he that *prophesieth, edifieth the church*.” “Greater is he that *prophesieth* than he that *speaketh with tongues*, except he interpret, that *the church* may receive *edifying*.” (3—5; see also vers. 12, 26.) And, generally, “The manifestation of the Spirit is given to each (Greek) to *profit withal*.” (xii. 7.)

Like this is the testimony of Ephes. iv. Mr. G. assures us that these gifts were not for ministering to the body: but only designed till the perfect man was come. And that came in the perfection of revelation concerning the Body, given by the Holy Ghost through Paul. It seems to me that the comment is sadly contrary to the text. We have seen (Acts xix.) what were the kind of gifts which, as belonging to the name of Christ, Paul imparted. They were, among others, tongues and prophecy. Now these were some of the gifts bestowed by the ascended Christ for the *knitting together of the saints*, for work of service, for the *building up of the body of the Christ*. Is this the perfection of a *doctrine*? Nay, but the practical carrying out of it among men. And how long was it to go on. Had it ceased as soon as the epistle was penned? Was there an end of apostles and prophets as soon as Paul had revealed this doctrine? Nay, they were given to effect the practical building up of Christ's body. They were to continue till we all *shall have arrived* at the unity of *faith* in the Son of God, and *knowledge* of Him, unto the full stature of the Christ. It is not, the fulness of the doctrine is already come: but this ministry is to go on till *we*, the men and women, the members of Christ, have arrived at full knowledge and faith. Is that true yet? These gifts were bestowed in order that *we*—persons—might be no more *children*, nor drifted about by every wind of doctrine. Has that come to pass yet? Are there no Christians that are children in understanding? Are they all anchored on the truth? Do the winds of doctrine in our day unsettle none of Christ's people? The intention of these gifts was, that *we* might *grow up into Christ* in all things. Here is not the full completion of a *doctrine*, but the growth of Christians. Out of the Head, which is Christ, the whole body *is being fitly joined together* and compacted by that which every joint *supplies*, and *is making increase of the body* with a view to its building up in love. Present tenses mark that. Here is growth—the growth of individual Christians—the growth of the body going on. By what ministries is it supposed? By the apostleship of Paul alone? with teachers destitute of miraculous gift? Nay, but by *apostles* and *prophets* amongst others. The Body had more apostles than one engaged on it; and inspired men—prophets.

Fourth.—WHAT IS THEIR VALUE? If this be so, it is clear that the gifts which Mr. G. rejects as “earthly” and “childish,” are really of vast value. I should be afraid to use such words, as touching closely on blasphemy against the Holy Ghost. That the Church now is better without inspired men to tell us what to do;

* There is no “to” in the original.

without miracles, as God's witness to the Word of His grace; that its ministry, mixed up with so much of error, is better than when God's pure truth was alone enunciated, is a paradox, which, unless it flattered our pride, would attract few listeners. Sure I am that it was miracle which produced in God's hands the greatest results in the work of evangelizing and gathering churches. How did Philip win over Samaria? By miracle! How were all the inhabitants of Lydda and Sharon turned to the Lord? By the miracle on Eneas. How were multitudes at Joppa turned to the Lord. By the raising of Dorcas from the dead. (Acts. viii. 9.) Nay, moreover, Paul teaches that the communication of these gifts with miracle formed the great boon of the gospel, its great superiority above the law. (Gal. iii. 1—5.) Paul considers them the riches of the Church. (1 Cor. i. 5—7.) Was he right?

Fifth.—GROUND OF BESTOWAL. That I may not prolong the paper, I will conclude with some evidence on this point. They attested God's gospel of grace to the world. (Heb. ii. 4; Acts xiv. 3.) Is that word of grace abiding still? They were power for witnessing to Christ. (Acts i. 8.) They were God's attestation to faith, obedience, and a right state of heart in the individual believer. (Acts v. 32; viii. 21; xv. 8, 9; Eph. i. 13.) “These signs shall follow *them that believe*.” In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.” (Mark xiv. 17—20.) And the record adds—that the Lord confirmed the word by *these signs following upon faith*. Are men so ready to believe now that no signs are needed? or are the world, the flesh, and the devil, as strong now as ever?

But I do not exhaust the subject in this brief paper. It is enough to cite some of the evidence, which will be enough, I hope, for most.

Norwich.

R. GOVETT.

UNBELIEF.

“Reach hither thy hand, and thrust it into My side.”

WHAT, thrust my friendly hand
Where ragged the hostile spear!
Repeat the outrage on Thy side!
Lord, see my sorrowing tear.

(O unbelief! how keen,
How righteous is thy smart!)
To thrust my hand into Thy side
Would be to break my heart.

Forgive, O Lord, my sin,
My words of unbelief;
Let me draw near in loving trust,
And near Thee find relief.

Now doth my sorrowing heart
Throb with a tide of love;
If Thou abide not, Lord, with me,
Take me with Thee above.

Clifton.

W. HOWELL.

BLOOD BEFORE DELIVERANCE.

"Without blood" was the condition. No going within the veil without it. No coming to the seat without it. No beholding "the glory" of it. And it is as true of our deliverance from into grace. "Not without blood" is the voice of a righteous Justice. Israel well understood it when the paschal lamb was slain. The boundary line that led the house of bondage from the path of peril could not be crossed without blood. They take no step from the house of bondage without

God had *purposed* and appointed a deliverance, not without blood." The purpose and appointment were not sufficient to deliver. And O how true at we poor sinners of the Gentiles can be saved without blood." True, God has a blessed purview of mercy, called, "His own eternal mercy;" yet purpose has no virtue and power, only as "the blood of the Lamb" comes in to give effect to it. In God's purpose and mercy is based upon blood. It tells the poor soul feel its power who has left and entered upon that "which is the right way of habitation." No step have we taken toward "without blood." If we think we have, deceived; for it is as true of us as it was of that, till we have experienced the "blood of the cross," we have not left "the house of bondage." The blood that marks us as the chosen, as the separated, as the redeemed and predestinated people. If we have begun to move towards heaven—if we have our loins girt about, and our staff in our hands," "back upon Egypt," we have the blood upon us. *Does man sprinkle that blood?* It was the blood of deliverance. It is God's mark upon us. It delivers us out of darkness into His marvelous light. It proves our election and consecration to it is our redemption price, and He who has thus redeemed us has "redeemed us to God;" so that we expect that "when He shall come a second time to sin unto salvation," He will call all His blood-bought people to share with Him in the glory of His name. But "not without blood" is as true of our entrance into His kingdom at last, as it is of our deliverance "from the bondage of corruption now." Indeed, "not blood" Israel never would have had the dew from the rock—the dewy manna—the pillar of the angel of His presence to save them"—all reason of the blood. And it is not less true of us we never could have "eaten angels' food"—"read of heaven"—the "living waters"—or the "ever"—"Christ is our Passover"—without "the blood of the everlasting covenant." O blessed truth! of Christ! the price of our deliverance! Blood the path of the pilgrimage safe. It is a shelter, a protection; it opens the prison, and then heaven. Where it is there can be no second.

"The blood is the life." The blood of a living gives life to a dead soul. O precious blood, let under its power daily. Oh let me live in its Only as we look at it and rest upon it can we say, "Return unto thy rest, O my soul." That

alone gives peace and rest, as that alone gives deliverance. That alone will give me deliverance out of this wilderness into the heavenly Canaan. "Not without blood" may be written upon any one of our mercies and privileges. And oh! transporting thought, it makes *us all safe* for glory—the whole Church can sing,

"Dear dying Lamb, Thy precious blood,
Shall never lose its power;
Till the whole ransomed Church of God
Are saved, to sin no more."

Bexley Heath.

WM. FRITH.

TO BELIEVERS IN THE LORD JESUS CHRIST
IN THE COUNTY OF NOTTINGHAM.

DEAR FRIENDS,—I purpose, if God permit, to come among you and preach Christ's gospel. All true believers are one in the Lord, in spite of difference of judgment and outward divisions. In this effort, I know no name but Christ, and no party but believers. Be assured it is as a co-worker in the gospel that I come. In these evangelizing tours through the various counties of England, Scotland, and Ireland, I have had no desire to build on another man's foundation, nor to interfere in any way with labourers in the same service. Many of you are truly witnessing for Christ, in town and village and hamlet, under many discouragements. In a spirit of fellowship and co-operation, then, as far as the Lord may enable me, I would hope to be a fellow-helper with all such.

After much waiting upon God, in consequence of invitations received, I have a persuasion of His pleasure in this mission, and go forward relying on Him alone, though greatly valuing the prayers and sympathy of His people. I may simply explain that, just as has been done in other parts, it is proposed to travel through the whole of the county, preaching the gospel from place to place, without charge, and distributing scriptural tracts. It is my joy to know that many Christians of various denominations have even now commenced to unite in prayer to God for a blessing on this great effort.

With the Lord's gracious help, I am determined to know nothing among the people but Jesus Christ and Him crucified. The doctrine of the cross is the power of God to salvation. The free grace of God, as manifested in the gift of His Son, will be, therefore, my story. And the same grace in quickening and calling such poor vile sinners as we all are by nature, to the knowledge of Himself by the gospel, will be my constant theme. It is of SALVATION I wish to speak—and that ONLY IN CHRIST.

It has been my great privilege thus to carry the gospel through various parts of the kingdom. In these efforts, the last few years, I have had the fullest testimony of God's gracious working, in bringing several hundreds of precious souls to the knowledge of Jesus. The strength of each effort is simple dependence on the Holy Spirit's power; and it is no little encouragement on each journey to know that many Christian friends

are praying for the blessing. I earnestly and confidently seek the prayers of every Christian person who may see this paper, for there is no object in the mission but the glory of God—even to preach “JESUS ONLY.”

The whole cost of these evangelizing tours is met by purely voluntary offerings, made as *unto the Lord*, and sent to me by Christians who believe the work to be the Lord's, and desire, therefore, to have a part in it. Ministers of the gospel and others can greatly help the object in view by offering the use of chapels or rooms for meetings. In places where these are not offered, I hire public rooms, or speak in the open air. I beg the favour of letters from those interested in my purpose, giving suggestions or information as to their several neighbourhoods.

Copies of this circular will be widely circulated throughout the county; and this will be done about three weeks before the tour is begun, to afford time for my being written to, as the invitations received will help to guide as to the various routes taken. The work will be continued, God permitting, until the whole of the county has been gone through. I am, with much Christian respect, yours faithfully,

T. GEORGE BELL, LL.D.

10, Harley Road, St. John's Wood,
London, N.W.,

“THE LAW OF CHRIST.”

“Bear ye one another's burdens, and so fulfil the law of Christ.”—Gal. vi. 2.

DEAR ye one another's burdens,
Each and all have much to bear,
May the love of Christ constrain thee,
All thy brother's griefs to share;
Is thy pathway bright and shining,
Are thy present trials light?
Think of those in tribulation,
Passing through the gloom of night.

“Bear ye one another's burdens,”
Wipe away the falling tear,
Help to cheer some weary pilgrim,
Sinking down with grief and fear;
Point him to some precious promise,
Share thy brother's anxious care,
Take his sorrows all to Jesus,
Plead for him in faith and prayer.

“Bear ye one another's burdens,”
Give, and thou shalt be repaid,
Let thy brother's heart be strengthen'd,
With thy kind and timely aid:
Little helps in life's sad journey,
Oft relieve an aching heart,
Strengthen faith, and ease the conflict,
Bid the enemy depart.

“Bear ye one another's burdens,”
Whisper words of peace and love,
Point thy poor faint-hearted brother,
To his home of rest above!
There the weary, heavy-laden,
Shall be with the Saviour blest,
Head and Members dwell together,
In our Home of peace and rest.

Birmingham.

E. B. MOENS.

A SOLEMN REPROOF.

DEAR SIR,—I sometimes receive “*The Voice*,” and am much profited by what I read. I hope to receive it regularly, having sent money and given orders for that purpose.

I have copied the words—“CHILD OF GOD, THIS YEAR MAY BE THY LAST,” from the first number for the present year, and have sent them to be printed on cards for circulation among professing Christians.

I have been impressed for a long time that perhaps this would be *the last working year*, and that what is done must be done quickly. But I feel unwilling to show the last number of “*The Voice*” to those whom I am warning to have their loins girt and their lamps burning, and they like men that wait for their Lord; because on your last page you advertise a “Sale of Ladies' Work,” and inform enquirers that you receive any articles of ladies' work, either useful or ornamental. Dear Sir, pardon a humble disciple; but this will hinder the moral influence of your testimony about the coming of the Lord. It will not be known till the great day shall reveal it, how much iniquity has been mixed with *holy* things, in consequence of the introduction of the sale of ladies' work for the support of the gospel.

Woman has still a peculiar tendency to follow in the way of her first mother's transgression. They have a wonderful skill in producing things pleasant to the eye and desired by the mind, forgetting that the beguiling serpent is the god of the whole region of the taste and the imagination. There is a fascination in producing clever ornamental work, very conducive to pride in personal attire and surroundings, and to a glorying in the work of their own hands. By means of the worldly influences which have been brought to bear upon them these last years, women have arrived at a point of pride and extravagance beyond all precedent; and also, by means of these things, they have laid unhallowed hands on the Ark of Testimony, and there is “*wrath*” against them.

Will no friendly voice warn them that “abundance of idleness and fulness of bread” was the ruin of the daughters of Sodom; and of the Spirit's solemn testimony that “SHE THAT LIVETH IN PLEASURE IS DEAD WHILE SHE LIVETH.”

God has been foreshowing by signs in every direction the things that are coming to pass. In the beginning of that wonderful year 1866, I believe there was foreshown, by the sinking of the *London*, the end of England and “all her company in the midst of her;” and, in the close of the year, the sinking of the *Evening Star*, bound from New York to New Orleans, taught America, if they had ears to hear, the same solemn lesson.

The Indian rebellion, eleven years ago, was doubtless intended to foreshadow to England things to come.

Those acquainted with the details of the two shipwrecks know that *no woman was saved*! Also, in the Indian rebellion, we all know how heavily the judgment fell upon women. I do not wish to cast stones at my sisters; I have sinned myself. The Lord be merciful. But for two years my heart has had a pressure as though it would break, and sleep has departed from my eyes, because of the calamities that are coming upon the

daughters of my people; and no voice raised to warn them, but rather the syren song lures them on to their destruction. They think they are serving the Lord, while they are enemies to the cross of Christ, walking in the flesh, laying up wrath against the day of wrath.

Will not some servant of the Lord sound an alarm in the ears of women professing godliness, for judgment must begin at the house of God. If they will seek the Lord with prayer and fasting while the gracious time lasts, He will heal them of their backsliding; and, perhaps, through them some of the daughters of the land may be warned to turn to the Lord, that His great anger may be averted, that they perish not. The Lord's message this year is peace, both to the Church and to the world. Next year it may be vengeance. There is no time for delay; for the things concerning both saint and sinner have an end.

I dare do no other than write this—there is a great pressure on my spirit. I commend it by prayer to the Lord, and the responsibility of sending forth the warning to whosoever may read it. The sword will certainly be upon women very soon, and none seem to understand or lay it to heart.—I am, dear Sir, yours in Jesus,
Saratoga Springs, New York, U.S. ALICE M. MARR.
February 13th, 1868.


We desire to receive the reproof of our correspondent with all humility and tenderness of conscience, laying it before the Lord, and asking Him to guide us. There is truth—sad and humbling truth—in what our dear sister in Christ writes about the pride and extravagance of these days. And it is very sad—denying to the heart of any one who desires to serve the Lord amongst the poor. We go ourselves and see, day by day, cases of the deepest distress—often the Lord's own dear children having scarcely enough to keep them alive, and wanting all that we should call "the comforts of life"—pained to the very heart again and again that we cannot, for lack of means, minister to their comfort as we would wish—then coming away from them, groaning in spirit, and meeting perhaps some *child of God* in her rustling silks and glittering jewels—or going perhaps into some mansion where the display is a pain to one's mind through the contrast presented with that which one has just left. We solemnly protest against this display. We have had many a dark look and many an unkind word through this protest, and the exhortation we are constrained continually to give. We cannot help this—we must be faithful to our Master, and the day is quickly coming on when those to whom the exhortation has been given will be the first to acknowledge that it was truly needed. We never could, with such profound convictions as to this great evil of the day, have anything to do with a BAZAAR. If such a thing was determined on, we must at once separate from the Trinity Room work, though, as the Lord knows, that work is deep in the desires of our heart. We trust our correspondent may be able to distinguish between a Bazaar and our very simply endeavouring to sell articles which may be sent to us. This sale was suggested to us by several dear Christians. We felt much hesitation about it; but, after praying to the Lord for guidance, we felt that He would have us consent. We keep the whole arrangements within ourselves. There will be no display—no emulation with ladies having tables, or the like. There is no "committee." No extensive preparations going on. We simply receive what is sent, and at the time fixed, the articles will be spread out for sale. We are constrained to feel that this simple sale is in accordance with the Lord's mind, by many incidents coming to our knowledge. A dear child of God in poor circumstances, who could give no money, who can never rise from her bed, and is generally in the greatest pain, uses her short intervals of comparative ease in working with her needle, and has sent several articles

of children's clothing. An invalid child, through love to Jesus, confined also to her bed, makes several little things and sends to us for the sale. An aged saint, between 80 and 90, knits for the sale. Many who are too poor to help us otherwise, help with their prayers, as they send a few little things which they make. A few Christians, too, in other circumstances, part with a few things they are able to spare, and send for this sale. We feel that the Lord will accept these offerings as presented to Him. The whole matter is now left with the Lord. Nothing further will be done than in the simplest manner to sell what may be given to us for the purpose. If even this is wrong, we pray God to forgive us the wrong; and we, by the very difference of judgment about this sale, are urged on to cry the more earnestly to the Lord that He would open the hearts of His people to send to us, in some other way, the means which He knows our important mission so urgently requires. We thank our correspondent for her faithful letter, and will ever esteem it a privilege to hear from her. We would ask her to tear off the cover containing the notice she refers to, and put the other part of our paper into circulation. We pray God to use her in making "*The Voice upon the Mountains*" still more extensively known in the United States. Several parcels have been sent there, and we hope to send more.

February 26th, 1868.

EDITOR.

NOTICES OF BOOKS.

 We only notice Books or Tracts sent to us for the purpose.

"Christian Union Tracts." No. 1.—"The New Reformation." No. 2.—"That they all may be One. An Address to Christians of various Denominations." No. 3.—"The Truth shall make you Free. An Address to the Working Classes of England." No. 4.—"Suggestions for the establishment of United Bible Readings." London: J. and W. Rider, 14, Bartholomew-close. Without endorsing all that we find in those tracts, we would say that there is much important truth in them, demanding the earnest attention of all Christians. The first number deals with the present lack of spiritual vigour and power in the various communities of Christians. Extracts are given from various writers; the substance of their testimony being that "a professional ministry, as it is now extant, co-exists with a vast amount of individual inaction among the disciples of Jesus" (Rev. J. H. Hinton); that "the ministry is well-nigh swamped by meagre and unripe men" (London Quarterly Review); that "in our time there is much reserve and dissimulation" (Christian Spectator); and that "we are not a Christian people. A superficial religiousness holds a formal sway over the middle classes of this country. Even to them it is little more than a convenient badge. But the people *en masse* have come to smile, both at religious teachers, and the system they represent" (Preachers and Preaching.) The substance of the second tract is sufficiently indicated by a few of its opening lines. "A conviction that the time has at length arrived when some new effort ought to be made to promote the visible unity, and the moral elevation of the Church of Christ, has of late pressed with increasing force upon the minds of many devout persons." The tract, accordingly, presents various suggestions for the accomplishment of that important result. We like the third tract least of the four. We believe that nothing in it is *meant* to be inconsistent with the great truths of revelation; but we are sure that the statements are not clear enough in their dealing with "the working classes of England." There is much good advice, but to make that advice clear, and to begin at the right end, there wants the Scripture truth that Man—whether in the working, or other classes—is *naturally dead in trespasses and sins, and needs the quickening power of the Spirit of God to reveal to him Christ as his Saviour*. "Moral elevation" and "good habits" are far too low standards to take in dealing with sinners under the abiding curse of God's broken law. The last tract of the four contains important suggestions, and we pray God to bring about by its means, an earnest desire to search the Scriptures in the hearts of many of His people. There could

be no question, that of the various causes producing a low condition of spiritual life in the Church at large, this has been the most prominent, namely: The bulk of Christian people have taken their "religious views" from creeds or other standards of the various denominations, or from the weekly utterances of their ministers, and never set themselves, by God's help, to search into truth *for themselves*. Nothing (under God) would work more blessing than the establishment of meetings for fellowship in the close investigation of God's Word. The writer suggests various questions for investigation, and to each question he adds a number of Scriptures to be considered. The questions suggested are as follows:—1. The mystery of the Gentile dispensation. 2. The long, but not final rejection of the Jews as a nation. 3. The kingdom of God. 4. The rewards promised to some believers, but not to all. 5. The warnings and threatenings addressed to believers. 6. The character of the last days. 7. The second advent of Christ. 8. The restitution of all things.

A Page for The Young.

IMMANUEL'S LAND.

XIV.

STROLLING to the north-east in the eventide, after the heat of the Syrian day is past, the traveller who has been tarrying in Nazareth, gazing on the scenes I have depicted, and musing on the memories I have unfolded, arrives at a heap of ruined houses and buildings; not one of them is now inhabited, and all is desolation and dreariness; wild beasts have for ages roamed there; and even now the cry of the jackal, and the howl of fiercer creatures, is not unknown among those echoing remains of other days. It is about five miles from Nazareth, and has a pleasant aspect towards the south-west over the plain and rising grounds, catching glimpses too of the "blue sea of the hills," and of the lofty Tabor; this village, poor and mean as it is now, stands high in the history of Immanuel's Land, and will have many a loving visit in the days when all shall be restored in glory and in beauty. For it is Cana of Galilee, and of it the evangelist John records certain things which attach memories of deep and undying interest, and which clothe it with unfading renown. For here the "beginning" of Jesus' miracles was done; here was "His glory" first "manifested;" and at this place did "His disciples believe on Him." (John ii. 11.) How much is comprehended in that verse! What weight is there in those words! Let us consider the circumstance that called them forth. There is a gathering in this village of Cana when Jesus was about thirty years old, and many are assembled. There is the bridegroom and the bride. There is the friend of the former, who has, during the long betrothal, been the medium of communication with the latter; and who now "rejoices greatly because of the bridegroom's voice." (John iii. 29.) There are the virgin companions of the bride clustering around her, and there are mutual friends waiting near. I remember in the great galleries of the Louvre in Paris, there is a magnificent painting, by a celebrated man, representing this marriage. The power of that picture is wonderful; but I never can feel it to be quite true. There are shewn vast marble halls and saloons, wealth of silver and gold, gorgeous hangings, and much show and glitter; multitudes of servants, black and white, and numberless and dainty dishes. All betokens riches and high estate, and Jesus is placed in honour in the midst on a chair of state, with the guests hanging on His looks and His words. Instead of

all this, I picture to myself one of those now ruined houses; in which the marriage feast was spread in plenty, but not in profusion, the company—respectable, but partly fisherman from the lake, and partly artisans from Nazareth and the Galilean towns and villages. The Saviour—one of the "called," but not a distinguished guest—and His mother and His brethren also there, together with Philip and Andrew and Peter from Bethsaida. There is nothing to mark the person of the Lord of all, nor to indicate the crisis which was about to occur in Jesus' history, save the peculiar dignity and gravity of His bearing. So far from being surrounded with riches, I think the lack of wine, and the whole connection, shews that whilst there was not by any means poverty, there existed the need of economy and care. Hitherto Jesus had done no miracle. He had gone in and out as the good Brother, the obedient Son, and the industrious Man. Every one knew Him, and must have loved the calm, holy meekness of His character. Many little things had made those nearest to Him wonder as the years rolled on. There was a difference in Him from every one else—a love of solitude—a deep thoughtfulness—He was so often in prayer—He would, doubtless, go to the hill-side and meditate—He was always ready to do good—to go hither and thither in all messages of love. His advice was sought in difficulties—His sympathy in trouble—His mediation in disputes—His help in difficulty. And here He came, in His gentle willing courtesy, to honour the marriage day. That His mother felt there was power in her wonderful Son is clear by her words to the servants—"Whatsoever He saith unto you, do." And the water-pots were set, filled with the water which now trickles from the hill-side; and being carried to the governor of the feast were found to contain the best wine. Broken fragments of stone jars, and of earthen ones, are lying all about Cana now, and travellers remark thereon; but many foolish stories are told of the very water-pots used at this time. One is said to be here, and another there—kept for worship in Roman Catholic churches. I have myself seen more than one. Each pattern and size is different, and all are lying monkish legends. Our eyes look beyond the jars and the wine and the feast, to Him whose glory was first seen on that day, and we remember that the weary pilgrim-path, which led to the garden and the cross and the tomb, was even then openly to begin. The sweet hills of His native Galilee, and the society of those dear to Him, were to be henceforth exchanged for the "contradiction of sinners against Himself," and for the jealousies and reproaches of the Scribes and Pharisees. But we can never forget, that wherever the voice of the bridegroom and the voice of the bride has been heard, through eighteen hundred years, the sanction of Jesus to wedded love, and to holy and happy gatherings, has been always remembered and recounted with thankfulness, and will be till He comes again. The bridegroom at this marriage is thought to have been Nathaniel, who we read (John xxi. 2) was of Cana, and who is supposed to have been the same as Bartholomew. Of this, however, we are not sure. But we know that afterwards the Lord returned to Galilee and to Cana, where He was kindly received, and whither His fame had come. A certain nobleman of Capernaum heard of Him, and went forth to pray for healing for his son, who was at the point of death. He was very earnest, and would not wait, but pressed the one point to Jesus, as He spoke to those around. "Sir," said he, "come down ere my child die." That loving human heart of the Redeemer responded,

as it ever did, and Jesus said, "Go thy way, thy son liveth." The nobleman believed, and his faith is recorded for our learning. Nor did the blessing end here: "himself," we read, "believed, and his whole house," (John iv. 46—54.) We, who love Jesus, shall know that Man one day in the kingdom, shall talk with Him of these things, and shall learn His feelings and His hopes, as He trod the pleasant ascent from the city, where He dwelt by Gennesaret, to the little village which rested on the upland slopes of the soft hills of Galilee, with the fig and pomegranate blossoming around.

May we seek and find that same Jesus, who, although now at

"God's right hand,
Is the same Saviour still."

So shall we go our way with lightened and believing hearts.

WM. G. HABERSHON.

TRINITY ROOMS WORK.

In the midst of many hindrances, and especially the continuance of the deep trial through lack of means, the blessing of the Lord is more and more manifest. The Lord is graciously working by the preaching in Trinity Room, so that occasionally I have persons coming to me to say that they have found peace in the Lord. Believers also are edified. There has been a great growth of spirituality in many, and a spirit of prayer is manifest. Still there is much to mourn over in a worldly element among us, and a great and lamentable want of a self-denying spirit. It is in the general work that the blessing has been most abundant. My correspondence has more than doubled within the last two months, and that, with the other branches of my work, was quite beyond my physical power to undertake, when the Lord, in a most kind and remarkable providence, sent me a helper, in a dear brother who is now staying with me, and in writing and other ways rendering the most valuable aid to the work. Much of the correspondence has to do with *The Voice*, and has arisen out of its extending circulation. I thank God with deep gratitude for a measure of blessing to that publication far beyond my expectations. It has been the means of stirring up a spirit of inquiry, and I am at this time in correspondence with nine ministers of the Gospel and evangelists whose previous notions of the conversion of the world in the present dispensation, and what is called "the spiritual reign of grace" have been completely set aside through the plain testimony of God's own Word. Many others are inquiring into the truth, and I often have letters asking questions and requesting tracts. Thus the Lord grants to me the fullest opportunity for proclaiming His truth in respect to the coming of His blessed Son, as well as for Gospel preaching. I go on in prayer looking to the Lord, and still expect that He will stir up the hearts of His people to send to me that pecuniary help, the want of which really limits on every side the putting forth of effort. I earnestly entreat the prayers of the Lord's people, and I beg of them also to remember in prayer Miss Smith and her most important work. No part of the Trinity Rooms mission has been more blessed than that part. Her daily visitations, her reading of the Scriptures, and conversations with the poor and needy have been blessed to the conversion of many souls. She has been also enabled to minister much to the bodily wants of many very needy and deserving cases. I trust many Christians may be stirred up to send contributions to her. Her address is 17, Wyndham Street, Marylebone Road. T. G. B.

Dr. Bell thankfully acknowledges the following offerings received since his last lists:—

Sending Tracts on the Lord's Coming to Ministers.—H. P., Bedford, 5s. A friend, 250 Second Advent tracts. S. C., North Shields, 2s. 6d. "A labourer in the gospel," 5s. "The enclosed, with many prayers, to help to circulate Scripture testimony on

the Lord's coming amongst ministering brethren," 10s. [We have just sent 350 parcels, including packets to all the Methodist New Connexion ministers in the kingdom.] "From one who is looking for the Lord's Second Advent," 5s. [We think it right, for the glory of God, to insert the following copy of letter just as we received it.] "Dear brother in Christ,—I can truly join your correspondent who says in your last number that he has learnt much from '*The Voice*.' I had never, strange as such a confession may seem, looked into the subject of the Lord's personal coming and reign; but your publication,—*Lectures delivered at Torquay—The Voice of Prophecy*," opened my eyes to several points, and set me on to search the Word of God on the subject. Whilst I was thus seeking light, I heard of, and procured, '*The Voice upon the Mountains*,' and I also noticed your wish to send copies and tracts on prophecy to all the ministers in the kingdom. I hope very many of them may derive the benefit I have derived. I enclose you in stamps 10s. towards this part of your work, and do very earnestly pray Our Father above to bless and prosper it." "A Baptist minister." [We have forwarded packets to 61 Baptist ministers in Somersetshire, 70 in Suffolk, and 34 in Staffordshire, making in all, up to this time, 1572 Baptist ministers throughout England, Scotland, and Ireland, who have had packets sent to them; we have also been sending to the ministers of other denominations. We ask our readers to help us in this important effort.] R. W., York, 2s. 6d. "A fellow-labourer in the gospel," 5s.

For the "Voice upon the Mountains."—"An aged Christian, saved by grace, sends you her widow's mite for '*The Voice*,' 1s. W. W., Old Kent-road, 2s. 6d. From Inverness, Scotland, £1. St. Leonard's-on-the-Sea,—Having this year commenced taking '*The Voice*,' and being much pleased with the precious truths it contains; and feeling the great need there is that the truth should be spread far and wide in these perilous times, when so much error is spreading around us; I should like in a humble way to help the circulation of '*The Voice*,' for which I enclose 6s.; and should feel obliged if you would let six of the Lord's poor people have it for a year. I was thinking to-day, if but half your regular readers would subscribe for one extra copy for some poor ones whose means will not allow them to do it themselves, it would greatly extend your present circulation, as well as make known the truth as it is in Jesus. May our heavenly Father bless you in your work and labour of love, and give you many precious souls for your hire, who shall be your joy and crown of rejoicing in that day when He makes up His jewels, is the earnest wish of a humble follower of Jesus. T. S." E. W. S., Cheltenham, 2s. E. B. M., Birmingham, 2s. Received for copies sold and for hymn-books and tracts, £2 14s. 9d. Mr. Russell, for copies sold at Trinity Rooms, £1 17s. Mr. Brandon, for copies sold in school, £2 3s. 11d. Mrs. B., 1s.

For the Work in Trinity Rooms.—W. H., Hall-place, "for the minister," £3. In boxes, Feb. 23rd, £2 10s. 6d. "Two in fellowship, for Jesus' sake," £4. In boxes, March 1st, £2 7s. 6d.; ditto, March 8th, £2 5s. 6d. Mrs. C., Wyndham-street, 1s. 6d.

For the Country Evangelizing.—"A month's savings for the Lord's sake," G. L., Folkestone, 5s. C. B., 2s. 6d. J. M., Edinburgh, 2s. M. A. A., Shepherd's Bush, 2s. "A steward for the Lord, who desires to be found faithful," £1. "For the evangelizing," from Dublin. 5s. J. R. S., Chester, 2s. 6d. W. M., Gloucester, 2s. Deacons of Zion Chapel, Nottingham, £2. S. P., Nottingham, £1. "From one who feels that his love is cold, and seeks the prayers of the Lord's people," Crediton, 3s. R. S., Leeds, 6d. J. C. O., Coventry, Warwickshire, 1s. 4d. "A thank-offering for the Lord's rich blessing, granted in one of your country meetings," 10s. F. L., Liverpool, 2s. 6d. J. T., Manchester, 3s. R. S., 8d. "A poor widow," 6d. E. W. S., Cheltenham, 2s. J. C. O., Coventry, (second offering), 8d. L. W., Ipswich, 2s. T. R., Birmingham, 6s. "A brother in Christ," £4.

For the Poor.—W. C., Weymouth, 2s. 6d. For a special case for a Christian in need, 2s. 6d. from one, 1s. from another, and 5s. from a third. "Add this to your fund for the Lord's poor, and may He graciously increase it an hundred fold," £1. From Clifton, "five shillings in stamps for the relief of those men-

tioned in *The Voice*." "For the Lord's poor," 2s. 6d. "For destitute Christians, from the Mitspa gathering of Christians, Jersey," £1 16s. For the same, from Kensington Place Meeting, St. Helier's, 4s. Mrs. M., Marylebone, 2s. 6d. "A teacher in the school," 2s. W. W., Old Kent-road 2s. 6d. Mrs. D., for a special case, £1. From three Christians for a case named at a meeting in Trinity Rooms, 5s. 6d.

Miscellaneous.—Mrs. N., a large parcel of articles for the sale. Miss G., a pair of worsted slippers for ditto. Book-post parcel of tracts and cards from Dover. M. B., St. Leonard's, Exeter, articles for sale. Mrs. M. and Mrs. B., Pointington, articles for the sale. "From one who daily prays God to bless Dr. Bell's work," 5000 tracts. Book-post parcel of tracts from Edinburgh. Left at Trinity Room, a parcel of children's clothing for the sale of work. Mrs. G., Harrow-road, some articles of valuable lace for the sale. Mrs. B., Bath, three books for the sale. Parcel of old clothes for the poor. "An invalid," parcel of work for the sale. "From a fellow-labourer in the gospel," 500 tracts. Through S. S., several articles for sale. Mrs. B., Hall-park, several articles for the Sale. Mrs. W. K. R., Lynmouth, articles for the Sale and 10s.

Miss Smith thankfully acknowledges the following for the Bible Mission:—Mrs. R., £1 worth of dinner tickets. Mrs. H., a quantity of useful things for the poor, also a lot of old linen. Miss H., 2s. 6d. for self. From another, 3s. 6d. for same. 2s. 6d. from a poor widow for the same. At several times, many kind presents for personal use. Mrs. R., £3 14s. for the poor. 2s. 6d. and 7s. 6d. to buy socks and shirts for a Christian in need. 5s. from two friends much interested in my work, for personal use. A Lady, two dozen soup tickets. 2s. for the poor by Mrs. D.

INTELLIGENCE.

Demerara.—We are obliged, in order to economise our room, to leave out our brother Mr. Strong's letter. He sends intelligence of, and a letter from, John Randell, a brother who lately went out from London, and landed safely in George Town, Demerara; proceeding, after a cordial welcome there, about 60 miles up the Demerara river to Issuru. The following is extracted from our brother Randell's letter:—

Issuru, January 20th.

"The Lord has truly led me to my Master's brethren here. I was in George Town a week previous to my coming up the river. During that time, I had the great honour of visiting many of the dear saints, and delivering to them your messages of love, which led to many enquiries and wishes about you, &c. However, I tell them all to be listening for the voice—'Rise up and come away,' when the Lord Jesus, our great elder Brother, will be the one object of attraction and theme of praise for all whom He has redeemed by His most precious blood. I found all those whom you mentioned to me, looking for that blessed hope, and truly seeking His glory who died for us. I have been here four days, and have had five meetings. I have with me a Christian brother, a *Chinaman*, to attend upon me while I stay. The house was filled with bats, as no person has occupied it for some time. The furniture consisted of an old table and one chair. I had carried with me our brother Wenman's hammock, which I slung to the beams, and knew full well I was not worthy of such comfort, for my Lord had often nowhere to lay His head. I rejoice to say the Lord is blessing His word here—yes, through the foolishness of preaching He is saving those who believe. This morning, at the break of day, a young man came to me being burdened with a sense of his sins, and though he is not able yet to rest in the finished work of Christ, and find peace through His blood, I trust He soon will have like precious faith with us. A few hours after, another young man came over the river to me, to tell me what great things the Lord had done for him, and how the love of God was now shed abroad in his heart by the Holy Ghost; that he now could say he was saved by the blood of Christ, and could now wait for his Lord from heaven. I asked him when it was that the Lord thus met him and revealed Himself to his faith? He replied, 'Last night.

I prayed that he might cleave to the Lord with *purpose of heart*. O may we all thus cleave to Jesus! This young man is a son of one of the many of your children in the gospel here.

"This evening, another young man came from some distance in the river, stating that he was very weary and heavy laden with sins, and wanted rest for his soul. Surely this is in answer to the many prayers for blessing upon the seed sown by these waters in the wilderness. The Lord be praised!

"Jan. 21.—Hyde Park, Demerara River, about 30 miles lower down than Issuru. The brother who took me from this place to Issuru, brought me back this day. You will be sorry to hear that our brother J. G. Huntley has been down with fever a fortnight and very ill since my arrival. He is a little better this morning. As soon as he mends, he and his wife need a change and rest. I have found them, indeed, very dear loving Christians. If the Lord will, I go to Supply, (a village of blacks, about 15 miles from town) on Thursday, and return the same night. I hope to take the Craig (another village of blacks) on my return to George Town. As the messenger is waiting to go to town I must close, or I should like to write some more."

We again commend to the prayers and help of our readers, our brother in Christ, Alfred Gardner, 20, Twyford-street, Caledonian-road, London, N., who is well known to many as having been for some time serving the Lord in active effort, preaching in the open air, visiting the lodging houses, etc.; and who now desires, with his wife, to go to Demerara and preach the gospel. He is a working man, and has no means of his own; but having given themselves to the Lord in full dedication to His service, these two are trusting in Him for all they need. Mrs. Gardner will be a valuable help to the Lord's work amongst the native women and children.

Somerset.—Our brother, Albert Cater, is still labouring in the gospel in the villages about the Blackdown Hills, and is now encouraged by some of the resident Christians to take up his permanent abode there. He seeks the prayers of the Lord's people, that he may be rightly guided in all things. He is entirely supported in his important work by help voluntarily sent to him by the Lord's people.

Guernsey.—The following important testimony has been received from Guernsey:—

"Guernesey le 27 Fevrier, 1868.

"Il y a quelques semaines, un numéro de la '*Voice upon the Mountains*,' me tomba entre les mains, et quoique je compris fort peu encore la langue Anglaise, je sentis que c'était le journal que je désirais et cherchais depuis longtemps. Je fus édifié et je bénis le Seigneur de ce qu'il se publiait un Magazine de ce genre.

"Allier l'intelligence de la Prophétie avec l'activité chrétienne, me paraît être un devoir imposé par le Seigneur et en même temps la meilleure réponse à ceux qui interdisent l'étude de la prophétie sous prétexte qu'elle paralyse le zèle missionnaire. Cette objection qui m'a toujours paru une erreur répandue par l'ignorance ou par le préjugé, tombera nécessairement quand on verra se réunir chez les mêmes personnes le 'prophetic testimony' et les 'evangelistic effort.'—ACHILLE MAULVAULT, Ministre du Saint Evangile, Pasteur."

TRANSLATION.

"A few weeks ago a number of '*The Voice upon the Mountains*' fell into my hands, and although I understand as yet very little of the English language, I felt that this was the journal which I had been desiring and searching after for so long a time. I was edified, and I blessed the Lord that a magazine of this kind was published.

"To combine the understanding of prophecy with Christian activity, seems to me to be a duty imposed by the Lord; and at the same time, is the best answer to those who forbid the study of prophecy, under the pretext that it paralyzes missionary zeal. This objection, which has always appeared to me as an error spread abroad through ignorance or prejudice, will necessarily fall when there is seen to be united in the same persons prophetic testimony and 'evangelistic effort.'"

KINGDOM OF HEAVEN AND ITS MYSTERIES.

DEAR Brother, may I be allowed space for a few remarks on the especial and important force of the 1, "The kingdom of the heavens," at first found in the scriptures by Matthew, chap. iii. 2, where John the Baptist is described as going forth in the wilderness preaching "The kingdom of the heavens is at

hand, and receive dominion and glory, that all the people of Israel, and all nations upon earth, may serve Him, and this His kingdom shall never pass away, shall never be destroyed. This is the kingdom proclaimed to be at hand by John the Baptist and our Lord—THE KINGDOM OF THE HEAVENS!

are four several expressions used to denote the kingdom of God." The kingdom of the heavens, the kingdom of God, the kingdom of the Father, and the kingdom of the Son of His love, or as it is translated, "the kingdom of God's dear Son," (Col. i. 13.) Now, at this diversity of terms or designations, must we refer to the manner of its administration, or the manifestation. The kingdom of God must be the authority, power, and will of God is really the kingdom of God. Thus I understand that our Lord alluded to when replying to the question of the Pharisees, xvii.) He said, "The kingdom of God is within you, in the midst of you, if you had eyes to discern the nucleus of the kingdom of God in Man, the world; the true kingdom of God in Man. The power and will of God is *all*. The kingdom of the new creation, where God must be *all*

expression, "Kingdom of God," is therefore a term. Its force or proper meaning is included in others. The kingdom of the heavens must be the kingdom of God; while the kingdom of God is the kingdom of the Father, or the kingdom of God's love.

kingdom of God, as administered formerly in the world, either in its Theocracy, or when administered by David and his sons, was not the kingdom of God. Its throne was upon earth, its centre of authority was upon earth, the concentration of authority, though of God, was upon earth, and the kingdom was upon earth, and He spake his law and His will upon earth. Moreover, when God, casting the kingdom of David, transferred dominion to the Son of Man, its centre of power and administration was upon earth, even Babylon. God gave to Nebuchadnezzar, dominion, and authority over the nations, and power was administered from a centre upon earth. All the authority upon earth was of God, and man was to exercise over others for the punishment of sinners and the praise of them who do well, and the glory of this power was to be upon earth.

Power, however, has always been abused in the world, whether it has been delegated to David's Son, the Gentile powers, and God in His Word, in the scriptures, in the Prophets, and especially in the New Testament, has foretold the instalment of One who, as the Son of Man receiving power and authority from Him, should exercise it from thence, and have all dominion over the nations upon earth from

the glory of His throne and dominion in the heavens. Yes, this blessed Man of the first Psalm, must first humble himself and be obedient unto death, even the death of the cross, for our sins be buried, and rising again the third day, must ascend to the right hand of God, and there expect until His enemies are made his footstool. He must be highly exalted, and be given a name above every name, that to Him every knee may bow. This Son of Man shall be brought before the Ancient of Days, and receive dominion and glory, that all the people of Israel, and all nations upon earth, may serve Him, and this His kingdom shall never pass away, shall never be destroyed. This is the kingdom proclaimed to be at hand by John the Baptist and our Lord—THE KINGDOM OF THE HEAVENS!

The fourth kingdom, or fourth beast of Daniel, had sprung into being, and the stone, who was to break in pieces these Gentile kingdoms or dynasties, was ripening for His power and glory to which He would be exalted after the suffering of death; and the Jews were loudly called upon by John the Baptist, and by this divine Prophet, now among them, speaking the words and doing the works of God His Father, to turn from their dream of restoration in the flesh, and of establishing their own righteousness, to HIMSELF the Lamb of God, the bearer away of the world's sin, who was about, by the means of death, for the redemption of the transgressions that were under the first covenant (which was ordained on earth), to mediate unto them a new covenant and an eternal inheritance, when by His own blood He had entered once into the heavens, having obtained for them an *eternal inheritance*, or as it is said in Heb. i., "When he had by himself made purgation of our sins, sat down on the right hand of the Majesty on high," according to Psalm cx.: "Sit thou upon my right hand, until I make thine enemies thy footstool." From *thence* will He send out the rod of His power, from *thence* come forth to rule in the midst of His enemies.

Then, and not till then, will the KINGDOM OF GOD come with power, majesty and glory, when it is administered from the *Heavens* or the firmament above the earth; when he shall come, the great Melchizedec! "Priest and King of the most high God, possessor of heaven and earth;" who, bringing again into this inhabited earth, His *first begotten* from the dead, heaven will be His throne, the earth His footstool.

Then, and not till then, will the heavens truly rule, and the saying of the prophet be fulfilled, "And it shall come to pass in that day that I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and wine and oil, and they shall hear Jezreel, and I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to them who were not my people Thou art my people; and they shall say, Thou art my God."

The kingdom of the heavens was and is a Jewish hope! The Lord said to the High Priest, "Hereafter thou shalt see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The resurrection and ascension of Messiah were necessary for Israel's glory, and the Gentiles' blessing through them.

The promise, grounded upon resurrection, was that to which the twelve tribes, serving God instantly day and night in their earthly temple, hoped to come, (Acts xxvi. 6-9.) The hopes of David's throne are founded upon resurrection, (Acts ii. 30-36.) The resurrection made David's mercies *sure mercies*, (Acts xiii.) The ascension of Messiah is also necessarily connected with Jewish hopes; for it is by ascension He receives gifts for the rebellious, which in His ministration of the new covenant He will give to Israel, when as the Lord God He will dwell among them, (Psalm lxviii.); and it is as "exalted with God's right hand a PRINCE and SAVIOUR," that He is to give repentance to Israel and remission of sins, (Acts v. 31.) This Jewish hope, therefore, *the kingdom of the heavens*, which John the Baptist and our Lord proclaimed to be at hand, depended upon His ascension to the right hand of God, and this would not be except through His death.

(To be continued.)

Brampton, Torquay.

LEONARD STRONG.

WHAT OF MY UNCONVERTED CHILDREN, IF THE LORD SHOULD COME?

WHEN I wrote a few remarks in the March number, in connection with my friend Mr. Howell's article, it was my intention to give in the very next number an answer to the important question. The communications afterwards received, shewing the deep interest taken in the subject by Christian parents, made me pause, for I felt a very solemn responsibility with so many looking to me for the reply. *The subject is not so simple as some might think.* To answer the question properly, there are previous questions to be considered. I said (page 31) that when believers were caught up to the meeting with the Lord in the air, those who are not His would be left behind, and I put the questions, "Left behind for what?" "To pass through what?" Then comes in at once another question, even that so much discussed amongst prophetic students: "Will the generation of believers on earth at the time be caught up before the tribulation, or have they to pass through it?" This question has much to do with that which heads this article. The Christian parent has to ask, "Will I be with my children in that great tribulation; or shall I have left them to pass through it alone?" There would come in also questions as to the character of that tribulation; its time of continuance; its particular sphere; the extent of the judgments; whether confined to what is called, "the Roman earth," or extending throughout the world.

We must have the whole matter before us, and not too hastily reply to so solemn a question. In the meanwhile, I think the following communication may be read with much comfort by Christian parents.

"For some months past I, with many others, have been waiting for your promised answer to the solemn question, 'What of my Children at the Coming of the Lord?'

"Now, as you invite correspondence on the subject will you permit me to offer a suggestion or two as the only standing of a Christian parent on a point such weighty interest. I cannot help thinking that every statement made on page 30 and 31, March number, is an *admitted fact*; and that this solemn inquiry comes not from the careless, worldly-minded professor who is indifferent about his Master's will, and neglectful of that sweet and sacred service which the Father provides. Multitudes, alas, there are of such; but it is not they who raise this question; for what would the coming of the Lord be to *them*? Certainly not 'blessed hope!' Is it not, sir, only those to whom the personal salvation of their beloved ones is of overwhelming importance, who have 'prayed and laboured and have not fainted,' who ask concerning this matter? With some such, the prayer, 'Come, Lord Jesus, come quickly,' seems to die on their lips; and with others the mind is agitated and distressed at a prospect which would otherwise be so glorious.

"Where can the Christian parent stand with calmness and comfort, who knows that 'grace is not hereditary' that 'all men by nature are under wrath and condemnation, including of course the children of believers' that 'deliverance is a personal thing, and comes to the person by the operation of the Holy Ghost;' and that 'the Christless children of true believers are actually any nearer to God than any others of the Adamic family.'

"Whatever may be said on the solemn question those that are 'left,' or of the hope that multitudes will pass through the great tribulation and share the final triumph and joy; yet I do not find much strength or comfort from such a prospect; but it seems a precious and encouraging thought, that the same faith which receives the promise of the Saviour's speedy advent, may also *grasp* those exceeding great and precious promises which the Christian parent may consider his special heritage (Is. xlv. 1-5; liv. 13; Acts x. 31), with many more—'all ye and amen in Christ Jesus, to the glory of God by us.' 'According to your faith, be it unto you.' Faith will not lose its hold amidst difficulties which might stagger others, and she is not warranted in believing that those vows of consecration, made ere her Samuels were given, are irrevocable as Hannah's. That the New Testament law concerning the 'devoted thing' (1 Cor. vii. 1) is as binding and as 'holy' as that of Lev. xxvii.

"Surely these dear brethren and sisters have this confidence, that delays are not denials; that 'the loss of the suffering of the Lord is salvation;' that salvation is not the work of *years*, but

'The moment a sinner believes
And trusts in his crucified God,
That *moment* he pardon receives
Salvation in full by the blood.'

And who can limit that happy moment? Surely this is his ground for child-like trust in the God of the promises, the God who gave Jesus; and a Christian parent may have a sweet, calm confidence, that he who has laid upon their hearts these precious ones, dearer to them than their own life, has made this yearning

a means to the end, even the salvation of their souls. With such confidence no pains will be spared, no possible means unemployed, no testimony withheld. How many of the lambs has the good Shepherd been gathering in lately, by *special services* for the young, when the gospel has been brought before them in its powerful simplicity. Could not these be increased everywhere? and so might not this interesting question result in the desired good bestowed even *now*."

This communication is from a godly mother, who says, in a private letter, "The Lord has dealt with me in such *abundant* grace, having drawn each of my beloved children by the cords of everlasting love in their youth; so that I can truly speak that I know, when testifying to the power of faith's grasp of the promises."

Other communications on this subject shall appear, "if God will."

10, Harley Road, N.W.

T. GEORGE BELL.

THE MYSTERY FINISHED.

REV. x. 7.

"Six days shalt thou labour."

WRITTEN without, and written within,
Tale of the mystic years;
Letters of wailing, and woe, and sin,
Blotted with many tears.

Six days labour—O God, how long
This weary, weary week!
Is there for us no sweet Sabbath song?
When will the vision speak?—

Silently have those watches fled;
Sorrow hath told their sum;
Men with shouting have buried their dead,
And seen another come.

Must, for ever, those dark waves flow
On to the unknown shore?
And a voice from heaven hath answered, "No,
"Their time shall be no more!"

This is the night, the darkest night,
O fainting heart, be strong:
Say to the earth that the morning bright
Cometh to heal her wrong.

Wait for it on the troubled sea,
Wait for it on the shore;
For God will finish His mystery,
And Time shall be no more.

"The voice said, Cry!" What shall I cry,
Lord, most holy and true?
Speak to the sinners whose hour is nigh,
Time waiteth not for you.

Lingerer, no more time to flee;
No more time for thy soul.
Reveller, Time will not stay with thee,
Over the deadly bowl.

Covetous, no more time for gain,
To heap its golden dust;
And gather with life-long toil and pain,
Stores for the moth and rust,

Woman, under the iron rod
Of this world's tyrant still;
Fashion's nod, as the voice of a god,
Bidding thee where it will.

No more time for thy new device,
Jewels, and fair array,
Though for these another Paradise
Thy soul hath cast away.

Costly robes shall never more sweep
On by the shivering poor;
Never more homeless wanderers sleep
Outside wealth's bolted door.

Waste, no more in its gilded hall,
Want's muttered curse shall hear;
For the great God made enough for all:
His reck'ning day is near.

Songs of folly—pleasures of sin—
Men have grown old and grey,
Following you, in the world's wild din;
But ye shall pass away.

There hath been time for Love to plead,
Patience to spend her store;
Mercy hath waited though few gave heed—
There shall be 'Time no more.'

O Earth, which sinful man hath trod—
O Earth to us so old;
Thou hast kept the secret of thy God, (1)
Which shall so soon be told:

No more time for thy groaning heart (2)
To count its days and years;
For thy dim shadows shall all depart;
And He shall wipe thy tears. (3)

Pain and sorrow, with sin shall go,
To make their endless wail;
And thy glad future shall never know
Time's short, dark, troubled tale. (4)

Taunton.

A. P. CARTER.

(1) Rev. x. 7. (2) Rom. viii. 29 (3) Rev. xxi. 3, 4. (4) Is. lxiv. 17.

THE KNOWLEDGE OF CHRIST JESUS.

(Continued from page 41.)

THE law made nothing perfect." (Heb. vii. 19.) The ministry of the prophets proved unavailing. Even the results of the ministry of Christ among the Jews, was foretold by the prophet as labour in vain, and spending his strength for nought (Is. xlix. 4.) But, now, we are God's workmanship; not the workmanship of the law given to Moses, much less of any man's law; but God's "workmanship, created in Christ Jesus unto good works," not works ordained by Moses, or any man, however learned or pious; but "good works which God hath before ordained that we should walk in them" (Eph. ii. 10.) Is He not perfectly qualified as God's workman, who is "the brightness of His glory, and the express image of His person, and upholding all things by the word of His power?" while on earth he could speak of Himself as "the Son of man which is in heaven" (John iii. 13). Dwelling from everlasting in the Father's bosom, one with Him in counsel and in work, delighting to do His will, He took the form of a servant, and in the fulfilment of the work assigned to Him, swerved not aside; but went through shame, suffering, and death

even the death of the cross, a cursed death. He whom the horrors of the curse could not turn aside from the path of obedience, by whom in these last days God hath spoken unto us, is worthy of unbounded trust. When we listen to Jesus, we listen to God; when we behold Jesus, we behold God. How should we look and listen? And if we consider the results of his death in relation to ourselves, how should we love? For he died in our stead. He by whom God hath spoken to us is He who hath died for us.

God could not hold guiltless the guilty, and we were guilty. God could not justify the ungodly, and we were ungodly. Neither Moses, nor any of the prophets, or all of them united in never-ceasing intercession, could have removed the guilt of one transgression. No ministry of all the angels in heaven could have availed. Aaron, God's High priest on earth, and all his successors could not—by all the blood that had been shed at the altar—have washed away the stain of one sin. None could ever have answered the question, How can God be just and justify the wicked? But what none on earth, none in heaven could answer, the Son of God did answer by doing Himself what no one could do. He did it perfectly and for ever. And now no power can undo what he has done. By Himself he purged our sins, and having done it He sat down. By Himself, not by proxy, but by himself; when He had by Himself purged our sins, not leaving something to be done by ourselves to secure the purging of our sins. No, to him who believes the assurance is, that his sins have been once and for ever purged. They no longer exist. Where could they be found? He had taken them upon Himself; He did not throw them back upon us, but by Himself purged them and "sat down on the right hand of the Majesty on high." Is He not alone worthy of our love and trust; or shall we again turn to the principles of Judaism, to legal rites, and outward forms of worship, which Paul counted as loss and dung for the excellency of the knowledge of Christ Jesus our Lord?

Shall we turn to the prophets? Their words were indeed the words of God. The message they delivered was true. The judgments they denounced against those who despised or neglected their invitations or warnings have had, and still shall have, full effect. But the prophets died; they are not risen from the dead; they were only servants. None of them was called the Son of God. None of them dwelt in the bosom of the Father. None of them could receive or communicate "the mystery of God, and of the Father, and of Christ," (Col. ii. 2). None of them was "full of grace and truth." None of them died in our stead, and sat down at God's right hand, having purged our sins.

Shall we turn to angels? They indeed excel in strength, they do His commandments, hearkening unto the voice of His word (Ps. ciii. 20). Disastrous as whirlwinds, swift as lightning, neglect of their word meets with sure punishment. In one night, one of them destroys all the first-born in the land of Egypt; and myriads of Israel's enemies proved more than once the deadly power with which they are armed. They are indeed "ministering spirits, sent forth to minister

for them who shall be heirs of salvation." Their fiery hosts encamp round God's servants. They are entrusted with the designs of Providence concerning the nations of the earth (Dan. x. 13); but concerning "the sufferings of Christ and the glory that should follow," they desire to know. These subjects are too deep for their spiritual nature. Should we then turn to them, or to dead saints, or to dying men? Should we turn to the fathers of the church, or to reformers and revivalists, however learned and pious and blessed in their labours? Should we not rather turn "to Christ the power of God, and the wisdom of God, unto them which are called" (1 Cor. i. 24); of whose fulness have they received, and grace for grace (John i. 16). "For it pleased the Father that in Him should all fulness dwell" (Col. i. 19). Their hearts are "comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3.)

Bouley Bay.

P. OLLIVIER.

(To be concluded in our next.)

THE CHRISTADELPHIAN ECCLESIA.

THE Christadelphian Ecclesia* is the name of a new sect which has arisen through the mission of John Thomas, of America, M.D. They may be described in few words as Millenarian Unitarians. Their views concerning the future kingdom of God, are in very many points correct, so that perhaps they may attract some by this exhibition of truth; but "The Record" goes on to require, that all those who join them give up as fables, the great essentials of the faith concerning the Father, Son, and Spirit.

"Jesus was not co-eternal and co-equal with the Father, but was created of the Father, by operation of Holy Spirit [not the Holy Spirit] upon Mary: a mortal man, partaker of flesh and blood, having no pre-existence, made in all respects like unto his brethren; yet through the moral and intellectual energy derived from his paternity, without sin." (Article xviii.) The texts appended in proof are very wide of doing so; they are given below.†

"The Holy Spirit is not a person, but the vehicular effluence of the Father." There is no such thing as a devil, nor eternal punishment. The wicked will be annihilated.

"Jesus was possessed of two natures; first, that of sinful or mortal flesh; secondly, his present one, which is holy or spiritual flesh!" "How to search the Scriptures," (page 7). He rose and ascended, and "was perfected and accepted by a spirit-birth in the fulness of the Godhead," if any one knows what that means. "The name of the Father, Son and Holy Spirit (is) the Doctrinal name of the Christ of God." (Acts ii. 38; x. 44, 48.) There is no salvation without immersion.

* These words signify, 'The Church of Christian Brethren.'
† Luke i. 35. Matt. i. 20. Rom. viii. 3. Heb. ii. 14—17; iv. 14.

Now, one desires to recognize as believers and heirs of eternal life, all that we can; but these are not Christians, but Antichrists. They deny the Father and the Son in the sense affirmed by the Holy Ghost. They do not believe in Jesus' pre-existence, and therefore cannot accept God's testimony about his coming in the flesh. They are so aware of the fundamental difference between themselves and Christians, that they call on all to leave both Papal and Protestant sects; for *these drown men in destruction and perdition!* "How to search," &c., (pages 10, 11.) They are the only true Christians; all the rest are 'the apostacy.' We thank them for speaking out; the sooner Antichrists leave the fellowship of Christ, and prove themselves not to belong to Him the better.

...position to these destructive

Then the words of Jesus are superior to those of any preceding messenger of God, because He was always in the bosom of God. He asserted this of himself even while on earth, (iii. 13). 'But may not the words of verse 18 above quoted signify only, that when John wrote, Jesus was in the bosom of the Father, in virtue of his ascension?' Nay, for the revelation of the Father by Jesus did not take place *after* his ascension, but *before* it, (xiv. 4—9). A look at the Greek will show that His existence in the Father's bosom was previous to His declaring Him.

The same truth comes out in the Saviour's conversation with Nicodemus: "None hath ascended up into heaven, but *he that came down from heaven*, even the Son of Man *who is in heaven*," (iii. 13). If Jesus be rightly called the Son of Man, because of possessing the nature of man, he is called Son of God because *possesses* the nature of God. To the same purpose in the Baptist's testimony. Of Jesus he says: "*He cometh from above* is above all; He that is of the *earth* is earthly, and speaketh of the earth; *He that is from heaven is above all*," (v. 31). The superiority of Jesus over John the Baptist was his coming down *above*, and witnessing of what he knew and had *held on high*. (32).

The true faith concerning the Father and the Son, matter of eternal life or eternal death; it behoves therefore to see that we are accepting God's testimony; not making it void by the fancies of belief. For "*He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; BUT THE WRATH OF GOD ABIDETH ON HIM*," (v. 36). We bear witness then, that their's is not the true doctrine of God concerning the Son. And he who denies the true doctrine concerning the Son has not, and does not believe in, the Father. He worships another God, one of his own imagination. For so says the Spirit: "He is the Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also." (1 John ii. 22, 23). John then gives a note of warning most valuable in this case. These Antichrists say, that the belief of all hitherto has been false. Christendom believes fables only on the subject of the Trinity. These are witnesses then that theirs is a *new* doctrine on this point, and so are self-condemned. As saith the Holy Ghost,—"*Let that therefore abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye shall continue in the Son and in the Father*," (24).

These then having departed from God's testimony about the Father and the Son given from the very first, are not in the Father or in the Son. For we are appealing to the testimony given at the first. When Jesus healed the impotent man of Bethesda on the Sabbath, the Jews accused Him of a breach of the law concerning that day. (16 v.) Jesus defended himself on the ground, that as Son of God He could but do as His Father did. His Father was not now resting on the Sabbath day; for sin had come in, and his works now were not all "very good." He was *working* to bring in a

SHOW.
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CHALLONER'S COURT — THE FLOWER
COMING TO HIMSELF — THE CHOLERA IN
GERANIUM IN DANGER — RENT DAY —
SEED IN CHALLONER'S COURT — THE
FULL BLOOM — A LONG SUNDAY — FLOWER
DEADLY NIGHT SHADE — GERANIUMS IN
IN BLOOM — UPAS TREE BLOSSOMS —
MOTHER'S LAST WORDS — THE GERANIUM
FIRST GLIMPSSES OF THE GERANIUM — A

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the nature of —
meaning of Jesus' coming into the world.
Spirit then cites the testimony of John the Baptist to the Saviour's pre-existence: "He that cometh after me is preferred before me, *for He was before me*," (15). Now as Jesus did not appear in the world till after John the Baptist, the nature in which He existed before John must be another than the human nature. Again: "No man hath seen God at any time; *the only begotten Son,* who is in the bosom of the Father, He declared† Him*," (18.)

* I would commend to my brethren's notice here, what I deem the true reading: "The only begotten God." This is read by the best manuscripts, the Syriac, Coptic, Ethiopic Versions, and many Greek and Latin fathers. Tregelles edits it.

† Aorist.

better rest. So then did the Son work on the Sabbath also. The Jews resented this as a fresh and more heinous offence: "He not only had broken the Sabbath, but said also that God was *his own* (*ιδιον*) Father, *making himself equal with God.*" (18). The Lord admits that He did. God was his Father in a peculiar sense; so peculiar, that whatever the Father did the Son must do. Here is the assertion of Godhead, before Jesus is raised from the dead. He goes on to enlarge His testimony on this most obnoxious point. "For the Father judgeth no man, but hath committed all judgment to the Son; *that all should honour the Son, even as they honour the Father.* He that honoureth not the Son, honoureth not the Father which hath sent him," (22, 23). God has given the Son his own work of judgment to perform, on purpose that the Son may receive equal adoration with the Father. Now, on Christadelphian views, Jesus ought not to be worshipped. He is a mere man, a man *sinful* in nature, who struggled through life without any open transgression. But He is not to be worshipped as equal with God, even though (as we see) they try to smuggle in something of Godhead, as conferred on Him after His resurrection.

In the next chapter we have the history of the Saviour's feeding the five thousand, and of the discourse which followed it. The Lord's opponents cite against Him the feeding of their fathers with manna in the desert. Jesus replies, that Moses' gift was but a shadow of the real *bread from heaven, which was Himself, who came down out of the heaven* to give life to the world. (vi. 32). How awfully preposterous and blasphemous the words that follow, if supposed to be spoken by a man born with a sinful nature, and feeling then its motions within! "*I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*" (vi. 35).* "*I came down from heaven, not to do mine own will, but the will of Him that sent Me.*" Here is His pre-existence again asserted. This stumbled the Jews. They could not reconcile such an assertion with Jesus being a mere man; nor can the Christadelphians. "They said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that He saith, *I came down from heaven?*" (vi. 42). None but Himself had ever been in heaven, or seen the Father. (46). Let those who deny the pre-existence of Jesus, tell us how they explain away these testimonies concerning Jesus' descent out of (!) heaven, and His superiority to all others in consequence. (46—51, 58). Men, even the *disciples*, murmured at the Saviour's high testimonies concerning His deity. Jesus still asserts them. Doth this stumble you? "What if ye shall see *the Son of Man ascend up where He was before?*" (62).

He declares of His origin, that it was wholly unlike that of those around Him. "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins, *for if ye believe not that I am,† ye shall die in your sins.*" (viii. 23, 24). *None then who denies the deity of Christ can be forgiven.* The Lord's deity is

* So also John vii. 37—39.

† There is no "he" in the original.

brought out very strikingly at the close of this chapter. The Jews, when He spoke about Abram's seeing His day, replied, "Thou art not yet fifty years old, and hast thou seen Abram?" This was something very far below Jesus testimony, which was, that it was Abram's desire to see Him. But He answers, outdoing all their low imaginations, "*Before Abraham was born, I am.*" [See Greek.] (56-58). Here Jesus asserts of Himself simple, uncaused existence. But Abraham was a creature who began to be long after He was. And the Jews understood it rightly to import, that He asserted Himself to be God—the Jehovah of the fathers, who revealed Himself as the "*I am that I am;*" and they attempted to stone Him in the temple.

But the issues of this are momentous. Jesus, leaving his foes, cures a man born blind. The case is very strictly examined; the matter of fact is not to be disputed. But they wish to know of the beggar what opinion he entertained about his benefactor in consequence. He replied that He was a prophet. They refused the testimony: Jesus was a signer; and they cast out one who would speak even so far in His favour. But Jesus is not content with such a belief concerning Himself: there was no salvation in such a half-faith. Meeting the poor man He enquires, "*Dost thou believe on the Son of God?*" The beggar knew of no such person. Jesus said unto him, "Thou hast both seen Him, *and it is He that talketh with thee.* And he said, *Lord, I believe, and he worshipped Him.*" (ix. 35—38). Here there is no room for mistake. Jesus elevates the man's thoughts about Himself *till the healed one believes that He claims Godhead, and accordingly he gives Him the worship due to God alone!* The Saviour looks on this worship with approval; declares that the Pharisees who rejected His testimony concerning His Godhead were blind; while this beggar was really alone possessed of sight (39). Their vain conceit of superior wisdom kept them from saving truth; they would die in sin (41). So will all who abide in Christadelphian unbelief! If Jesus be not God, here He was guilty of awful impiety. Paul and Peter and Barnabas were better men far than He. (With reverence I would say it). When an angel had elevated Cornelius' thoughts about the apostle Peter, the centurion offered him religious worship. Peter refuses; *he was but a man.* (Acts x.) When Paul at Lystra had healed a lame man, the people prepared to adore him and Barnabas as gods. With garments rent in their horror at the impiety, they forbid with indignation any such attempt. "Sirs, why do ye such things? We also are *men* of like passions with you." (xiv. 14, 15.) Not so our Lord. When Jesus met the bereaved Martha, she professed her faith in Him as a prophet, who, if He would but plead with God, could receive from Him the power to raise from the dead her brother. Jesus was not content with so low thoughts concerning Himself. He therefore heightens them. "*I am RESURRECTION and LIFE.* . . . Believeest thou this?*" (xi. 21—26.) But this is too much for her faith: she does not *worship* as did the blind beggar. Jesus proceeds to the grave, and thanks

* In the English idioms, we do not express the article used in the Greek.

the Father that in this and all other points, He heard Him. He would not even have done this, if it had not been in order to prove to the lookers on that He was not independent of the Father, nor did anything without His full approval. He then calls, "Lazarus, come forth!" He says not, "*In the name of the Father, come forth!*" No: this all was designed to glorify the Son of God: to prove His full possession of Deity, the power to awake the dead. (v. 4, 25.)

But unbelief grows bolder in Israel: they will put Jesus to death. He takes leave of the nation in chap. xii., and thenceforth hides himself. The Holy Ghost then sums up the results of His ministry. In spite of so many miracles, the Jews believed not. But this was only in fact the fulfilment of the prophecy of Isaiah, expressed in different forms in chap. liii. and in chap. vi. In chapter vi., Isaiah saw Jehovah on His throne in the temple; and the Most High commanded the prophet to say to Israel, "Hear ye indeed, but perceive not." *Now the Holy One of Israel, whom Isaiah saw on that occasion, was Jesus Christ.* (xii. 37—41). "These things spake Esaias when he saw His glory, and spake of Him." No Christadelphian can reconcile this to his scheme of unbelief.

Jesus then withdraws to the inner circle of the twelve; and after Judas has left them, discovers more fully His glory. He declares that He is Himself "The WAY, TRUTH, and LIFE" (xiv. 6.) This to be said of a mortal man, possessed of a sinful nature! They who had seen Him, had seen God. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (verse 9). He gives another assertion of His abode in heaven ere He appeared in earth. "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." Those then are not beloved of God, who deny as a fable this first truth. "*I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father,*" (xvi. 27, 28). The apostles reply, that that was so plain a speech, that none could misunderstand it, and that they believed His Word. Woe, then, to those who refuse this! They have left "the word which was from the beginning."

Jesus addresses Himself to worship the Father. He says, "*And now, O Father, glorify thou me with Thine own self, with the glory which I had with Thee before the world was.*" His disciples had "*known surely that I came out from Thee, and have believed that Thou didst send me.*" (xvii. 5, 8.)

Jesus suffers and rises again. The Apostles all believe, with the exception of Thomas. He would not believe without ocular demonstration. Jesus marks his words, and returns them upon him when next He appears, bidding him take the evidence he sought. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, MY LORD AND MY GOD!" Now how shall we interpret these words? Were they a profane exclamation on Thomas's part, as some now burst into like unruly speech, when anything greatly

surprises them? Nay, we do not hear of Jews being guilty of any such profaneness, much less the disciples of Jesus. But what says Jesus to it? He is Searcher of hearts: He knew the mind of Thomas. What says He to it? Does He rebuke the offending apostle? Does He remind him of the third commandment? Nay, He approves. *He sees in this only the right faith concerning Himself, which the gospel is designed to teach.* "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed," (xx. 26—29). And then John closes the general narrative by remarking, that the incidents given from Jesus' life might have been greatly increased, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (30, 31). Now, Christadelphians deny the Sonship of Jesus in the sense in which it is testified by the Spirit in the Gospel of John. Refusing the Spirit also, they do not believe; they have no spiritual life before God. Like this is John's testimony in his first Epistle: "He that believeth on the Son of God hath the witness (testimony) in himself: he that believeth not God; hath made Him a liar, because he believeth not the record (testimony) that God gave of His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John v. 10—12). But Christadelphians believe not the testimony of God concerning His Son's co-eternity and deity; they therefore have not life. Note also John's concluding words:—"We know that the Son of God is come, and hath given us an understanding, that we might know Him that is true; and we are in Him that is true, in His Son Jesus Christ. This (He) is the true God, and eternal Life."

When they affirm that our Lord took an unclean nature, and felt the motions of sin within, though it never broke into open act, they speak blasphemy. They make the Holy One of God to be a sinner. For the motions of sin within are sin. "*The thought of foolishness is sin,*" though it may never appear in word or deed. (Prov. xxvi. 9.) And if Jesus were himself a sinner, He never could put away the sins of others. The sacrifice which God accepts must be "without blemish." Aye, and it must be more than a mere man! It was! The blood offered was THE BLOOD OF GOD. (Acts xx. 28.)

Denying the Son, they deny also THE SPIRIT OF GOD. It is, they say, a mere name for the "vehicular effluence of the Father!" But this part of the subject must be referred to in another article.

Norwich.

R. GOVETT.

[Many of our correspondents know well the deep importance of the subject which Mr. Govett has thus taken up through an especial request; but some of our readers may not be equally aware of the rise and spread of the dangerous errors referred to. Further information shall be given in succeeding numbers. The spreading of these views, and the establishment of "*The Christadelphian Ecclesia*," in so many of our large towns, especially in the Midland districts, is a very ominous sign of these evil days.—Editor.]

THE PROPHECIES ON THE YEAR-DAY SYSTEM.

§ Is the word "day" in the prophetic numbers taken literally, or does it represent a prophetic year?

This question has already been so fully discussed by more able minds, that the attempt seems to me superfluous; nevertheless, with the help of the blessed Spirit, I will use my feeble endeavours, according to the measure given unto me.

1st. Is the substitution of a small number for a larger one sanctioned by examples in the Scriptures?

2nd. Do not those who object to the substitution of a small number break through their objection in other parts of the prophecies?

3rd. Are the words in connection with the word "day" symbolical? If so, is it right to choose from the midst of them one word, and take it literally?

1st. It is obvious that a day is a day; yet the Word of God gives instances where He appoints the substitution of a day for a year. When the spies returned from viewing the land of Canaan, "*After the number of the days in which ye searched the land, even forty days, each day for a year*" (Num. xiv. 34). He also says to Ezekiel, "*For I have laid upon thee the years of their iniquities, according to the number of the days Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year*" (Ezek. iv. 4, 5). Our Lord himself uses the same language, when he calls the years of his ministry, days; saying, "*I do cures to-day and to-morrow, and the third day I shall be perfected*" (Luke xiii. 32). Why should God be so explicit towards the Jews, and not towards Christians? The reasons, no doubt, are, that the above-mentioned dates of the Old Testament concerned the Jews only, who had not the help of the Spirit, as we have. If the Holy Ghost had been as plain in the prophecies concerning the kingdoms of this world, would not some of those who were the subject of such awful denunciations have endeavoured to act in opposition to them, and so prove them to be false. Whilst I lament, for the sake of the Church, at the difference of opinions upon these points; yet I rejoice, else there might be many like the Apostate Julian.

2nd. The Futurists admit the "seventy weeks" of Daniel to be seventy weeks of seven years each, making a total of 490 years; and although the Word of God does not say a single word about their being weeks of years, the word "shabua" can be interpreted into a week of days, of weeks, of months, or of years. It may be said that the fulfilment proves it to mean weeks of years—and we can show* that the 1260 and the 1290 years have had their accomplishment, and the 1335 will be, I feel certain, accomplished in the present year.

3rd. Are not the prophetic numbers, *Time, times, and an half*, (Dan. vii. 25; Rev. xii. 14) *the forty and two months* (Rev. xi. 2, xiii. 5)? *the one thousand, two hundred and three score days*, included in the *one thousand two hundred and ninety* (Dan. xii. 11; Rev. xi. 3; xii. 6) all connected and included as symbols. *The little horn* (Dan. vii. 8, 20, 25.); *the abomination that maketh desolate*

* See a Pamphlet entitled, "The Signs of the Times," by V. L. Jacot; published by Messrs. Partridge & Co., 9 Paternoster Row.

(Dan. xii. 11.); *the two witnesses* (Rev. xi. 2.); *the woman, the wilderness* (Rev. xii. 6.); *the beast coming out of the sea, having seven heads and ten horns* (Rev. xiii. 1.)

I conclude, therefore, that we are warranted in taking the "days" as years, by precedents in the Word of God, by our Lord's own words, and by the fulfilment of those prophecies.

In regard to your second question, I have never held the Papacy as the Antichrist, and shall reserve the answer to that question to another time.

In answer to your third question, I would briefly say that the Bishop of Rome, not the Antichrist, was set up over all other bishops of Christendom (even over the Bishop of Constantinople), by the edict of Justinian, March, 533; from which time we date the 1260 years, ending at the great French revolution in 1793. Thirty years more (making the 1290 years) bring us to the beginning of the dissolution of the Turkish empire, (symbolised by *the great river Euphrates*) 1823. The last forty-five are divided by the ending of the 2400 years of Dan. viii. into 25 years, from 1823 to 1848, when the French revolution occurred; and 20 years, from 1848 to 1868, when the mystery of God is finished. and the time of trouble follows.

Brighton.

V. L. JACOT.

(A reply to this will be given in an early number.)

SWEET ASSURANCE.

§ H! yes, my Father cares for me,
And guides me with His eye,
His loving hand is ever near,
Each blessing to supply:
He shews the secrets of His heart,
Unfolds His loving will,
And needed grace and strength imparts,
Each duty to fulfil.

He leads me with a gentle hand,
When thorny is the road,
And guides my trembling footsteps on.
To yonder blest abode:
My cares are few, my burdens light,
When *thus* beneath His smiles,
No evil can my soul affright,
No sin my soul beguile.

Such loving, faithful, constant care,
Demands a thankful heart;
Oh! may it be my daily prayer,
This blessing, Lord, impart!
So shall I glorify Thy name,
In word and deed and thought,
Till freed from every sinful stain,
I praise Thee as I ought.

Birmingham.

E. B. MORF.

A Page for The Young.

IMMANUEL'S LAND.

xv.

BETHSAIDA has entirely passed away—the very ruins are gone—not a trace is left. Indeed, travellers cannot exactly say whereabouts the city stood. From certain descriptions in the Gospels, some imagine there might have been two places of the same name; but this is unlikely, and there was, I think, but one Bethsaida, and it stood near the mouth of the Jordan River, where it flows into the Sea of Galilee. After reading the evidence on both sides with care, it appears to me that all can be explained by this position, and there is no instance in Immanuel's Land of two places near to each other bearing the same name.

Bethsaida means "The House of Food," or as some add, of "Fish." Those clear bright waters, which stretched away for thirteen miles, abounded in fish of every sort, and the inhabitants of the many towns on its shores caught and sold them for their living. Bethsaida appears to have been one of the largest of them, and it was well placed both to command the trade and to shelter the boats. It was also in the thoroughfare to Galilee, and was much frequented by travellers.

This city (as it is called in the Gospels) was very flourishing at the time of our Saviour's life on earth; and one of the fishermen whose home was there, was attracted by the fame of John the Baptist to go, with many others, from Galilee, to see and hear him at Bethsaida, on the Jordan, not very far from Jerusalem. He was convinced by John's teaching, and became his disciple, staying and listening to him. One day he saw John point to the Man he had often seen by the lake, and say, "Behold the Lamb of God." As Andrew looked, there arose within his heart a longing he had never felt before, and he, with another disciple—probably John—followed Jesus a little way off. But Jesus knew, and turning round He asked the two young men, "What seek ye?" They said, "Master, where dwellest thou?" He said unto them, "Come and see." And not only did He shew them His place of abode, but they remained all day with Him. That visit has always interested me greatly. Jesus' loving invitation; Jesus' gracious hospitality; Jesus in that humble dwelling, bidding them welcome and entertaining them. What was the conversation about? What did they do? Those two now glorified ones will tell us these things when we see them in the millennial kingdom. For of one thing I am very sure, that amidst the stormy scenes of the next three years; amidst the busy times that awaited them after Jesus' work on earth was done; and amidst the dread persecutions and dark days of their latter end, when they had to seal their faith with their blood, they never forgot that first happy visit, and their converse all alone with Jesus in His own home. It is our comfort that He says to us, as lovingly and as distinctly by His Spirit, "Come and see;" and leads us as tenderly into the secret place of His grace, as when he thus took the fishermen of Bethsaida and made them His guests. Andrew, going forth from that visit, full of zeal for Jesus, and desire that others might know Him too, found his own brother Simon, and "brought him to Jesus." Here is another lesson to each of us. When we feel

the power of the Saviour's love, we should care to bring others within the sound of His voice, that they haply may find Him precious too. The day following, another inhabitant of this same city was going about his business, laden with nets and fishing tackle, when he was met by Jesus Himself, who told him to follow Him. Gladly he obeyed, and presently brought Nathaniel from under the fig tree—where I suppose he was musing and praying—to Jesus, who received the astonished man with the words, "Behold an Israelite indeed, in whom is no guile." So here were at least three disciples from Bethsaida, brought to call Jesus Lord in the earliest days of His ministry—men who at His call forsook all and followed Him—became His apostles—accompanied with Him during His sojourn on earth—were by His side when He went up on the cloud to the heavenly place where He was before, and then continued His witnesses to their lives' end.

This gives the city deep interest to us, and we are sorry to find that its after history proved very different from what we might have expected after such a beginning. We should have looked to find many following the example of Andrew and Peter and Phillip. But it was not so. The people hardened their hearts, and closed their ears. Afterwards, most of Jesus' earlier and striking miracles were wrought there, and in the closely adjacent places; hither He sent the disciples that stormy night across the furious lake, whilst He remained praying on the shore, and afterwards came walking on the water; here also was the blind man brought to Him, whose sight He gradually restored; and near this place was the hungry multitude fed.

But all these signs and wonders were of no avail to this city, any more than the gospel is to you, if you close your ears against its sweet invitations, and refuse to believe. Bethsaida fell under this condemnation, and Jesus said concerning it, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. xi. 21–22.) What awful words! and how applicable to all those who in this our day turn away from Him who speaks from heaven. That curse has fallen heavily on these guilty cities, and

"These days are past! Bethsaida where—
Chorazin, where art thou?
His tent the wild Arab pitches there,
The wild reeds shade thy brow."

"Tell me, ye mouldering fragments, tell,
Was the Saviour's city here?
Lifted to heaven, has it sunk to hell,
With none to shed a tear?"

Alas, so it is! and I may add, with good McCheyne, and with deep, prayerful solicitude,

"Ah! would my flock from thee might learn,
How days of grace will flee;
How all an offered Christ who spurn,
Shall mourn at last like THEE."

WM. G. HABESHON.

NOTES & QUERIES.

I. "In what sense are we to understand that our Lord and the demons went into 'the deep.' Romans x. 7, compared with Luke viii. 31 and Rev. xx. 1, 3. (See the Greek)."

A. C. O.

The Greek in these three passages translated "deep" is *Abussos* (Abyss or Bottomless pit). From Rom. x. 7, 9, confirmed by 1 Pet. iii. 19 and Eph. iv. 9, we learn that our Lord (i.e. the Christ) descended into the Abyss or Lower parts of the earth, termed in the above-quoted passage of Peter—Phulake (Prison), and in Luke xvi. 23—Hades (Region of the dead consisting of two departments separated). From Rev. i. 18 we learn that the Lord has the key of Hades, and from ix. 1 and xx. 1, 3 that Hades is the Abyss or Bottomless pit—the General region mentioned in Luke xvi. for the Phulake (keeping-place or the keeping of departed spirits); and from Matt. viii. 29 and Luke xvi. 23, 24, 28, that this *Abussos*, Lower parts of the earth, Bottomless pit, Phulake, Hades is, or has a department which is, "a place of torment." The demons deprecated being cast into the *Abussos* or Hades "before the time;" and the rich man of the parable was, as we are instructed by verses 23, 27, 28, consigned to it (to Hades, not, as the translation runs, to Hell) anticipatively of "the judgment of the great Day." The Question then is cleared:—the Lord (i.e., the Christ) descended into the deep (the Abyss, the Phulake, the Hades, the General receptacle of departed spirits), and the Demons deprecated premature consignment to it, as having, for them, "a place of torment"

J. T. MOLESWORTH.

II. What is it to be guilty of the body and blood of Christ. 1 Cor. xi. 27?

A. C. O.

The guilt here consists in eating and drinking unworthily; and "unworthily" is, in v. 29 explained to be "without discernment of the Lord's body;" and this non-discernment is impliedly ascribed to carnal pre-occupation of mind and soul, and lack of self-examination. If of the ordinances of the Lord, as of His words, it is the spirit (spiritual significance and substance, and, hence, the spirituality supplied or ministered; agreeably with Jer. xv. 16 and Ps. xii. 6 and cxix.) that quickeneth, the flesh (the mere literal or superficial sense) profiting nothing, and the ordinances "are spirit and are life;" (see John vi. 63 and 68;) then the missing of the spirit and the life through fleshly distraction or grossness—the missing of the Lord's presence in the rite, the non-discernment of His body, the non-apprehension of His bloodshedding—must be tantamount to "crucifying to one's self of the Lord afresh," and readiness to reject for one's self the body and the blood, or even to perpetrate the actual slaying of the Lord.

J. T. MOLESWORTH.

III. What is the force of the parallel in 1 Cor. x.? On one side there is an earthly people setting out for an earthly inheritance, and failing to obtain it; on the other side is a people of heavenly calling setting out for a heavenly portion. Can we say that any, setting out for heaven, (and surely none have really entered upon this journey but they who already possess eternal life,) will fail to reach it? And yet, if we lay stress upon the "God will not suffer," and "will make a way of escape," (see verse 13,) do we not enfeeble the admonition, nay, do we not altogether destroy the parallelism? A. C. O.


This chapter, so plainly teaching that there may be a wishing or a desiring without obtaining, a setting out without holding on, a seeking and pursuing without reaching the goal, teaches but that which is taught by countless scriptures and by the whole import of God's revelation of a future decision upon character, and a recompense of works. The scripture addresses the believer as quickened, as instigated with the life eternal, and thus, as competent to work, to labour, to strive to endure, and to accomplish and attain; but, as every believer is but a professor assumed and credited, the believer is exhorted "to give all diligence to make his calling and election sure; to work out

his salvation (see 2 Cor. vii. 1 and Heb. xii. 14) with fear and trembling; to sow not to the flesh but to the spirit; to be not slothful, but followers of them who through faith and patience inherit the promises; to hold fast and suffer as one to take his crown." The believer *has* indeed eternal life, aye, and at the outset of his career heavenward, and as the primal spring of his affection and every aspiration Godward, but how knoweth he this life, and how is he distinguished from the legion of professing believers holding the orthodox creed, observing the prescribed forms of rites, and acknowledging the Christian laws and commandments? The concluding difficulty of the Query, "God will not suffer to be *tried*, &c.," (v. 13,) is removed by applying this assurance of succour and support under trial (*trial*, not temptation) to the pressures and exigencies of the saint during his course through the wilderness, and upon the condition of the saint's steadfast striving and working in the faith of God's faithfulness; and herein it is illustrated by the statement in 1 Pet. i. 5, "kept (garrisoned) by the power of God through the faith (of the man begotten unto a living hope)."

Clifton.

J. T. MOLESWORTH.

NOTICES OF BOOKS.

 We only notice Books or Tracts sent to us for the purpose.

"The Unpopular Doctrine, a Tract for the Times," by the Rev. George Lloyd, F.S.A. Darlington: Robert Swales. We have here much truth on the pre-millennial advent, very well stated. We cordially recommend the tract.

"The Blood of Sprinkling," by G. H. G. London: Morgan & Chase, 38, Ludgate Hill. This is a book for the believer, and it is long since we read one containing so much truth within so small a compass. There is a very interesting use made of some of the types of Leviticus, in presenting needed instruction for the communion and service of the child of God. We do not think any Christian could read the book prayerfully without finding much spiritual benefit.

"Sacred Poems, Paraphrases, etc.," by M. N. C. London: W. Hunt & Co., Holles-street, Cavendish-square. Bath: G. Short, Milsom-street. We commend this little sixpenny publication to our readers; they will find some of the Psalms very beautiful, and the whole is thoroughly Evangelical.

"A Plague in the House." Two sermons preached in the Congregational Church, Lewisham High-road, by the Rev. George Martin. London: J. Paul, 1, Chapter-house-court. We would be glad to hear that this twopenny pamphlet had been circulated by thousands. Not that we could agree with every word; but because there is so full and faithful a statement of the evils prevailing around us. The preacher applies the text, "It seemeth to me there is, as it were, a plague in the house," (Leviticus xiv. 35,) to this and other nations, and asks:—"At the present rate of progress, is there any prospect of England, with its teeming population, ever becoming vitally Christian? Is there any prospect of all our fellow-countrymen becoming truly and savingly converted to God? At the present rate of progress would the world ever be completely evangelized? After more than eighteen centuries, what prospect is there of that glorious millennial dawn referred to in God's Word, and so often longed for by His Church? As far as the present state of the Church and the world is concerned, is it nearer than it was centuries ago?" We pray God to stir up the earnest interest of increasing numbers of His people in such important questions. Then they will be driven by the very force of the prevailing evils to search into the "SURE WORD OF PROPHECY" in order to find out how the Lord intends to usher in "that glorious millennial dawn."

Three Hundred Years Ago, or The Martyr of Brentwood, by W. H. G. Kingston, Esq. London: S. W. Partridge and Co., 9, Paternoster-row. We once met with the writer of this book in the course of our evangelizing work, and found him an earnest Christian, seeking in various ways to serve the Lord. He has written many books, and we believe always with a simple desire to promote the truth. This little book we like as well, or better, than any of his former publications. In the form of an interesting narrative, Mr. Kingston points out the errors of the Church of Rome, and her bitter persecutions in the reign of Queen Mary, and by way of contrast brings out very clearly the full salvation in the Lord Jesus Christ.

Old Jonathan, the District and Parish Helper. W. H. Collingridge, 117, Aldersgate-street. This is a beautifully illustrated monthly broadsheet, full of sound Scriptural truth. We earnestly commend it to our readers.

The Gospel Magazine. Same publisher. We have noticed this monthly before. It was established in 1766, and who can tell the blessing that God has made it in spreading truth abroad during all the years that have passed away since then. It is especially the comforter of the tried believer; the general character of its contents specially fits it for this.

An Appeal to Evangelical Clergymen & Churchmen. London: W. Yapp, 70, Welbeck-street. The writer of this tract commences by saying that "two great systems are in our day struggling for the mastery. The religion of tradition, or that which springs in great part from man, is wrestling against the religion of the record, or Scripture. Sacramental religion against personal—formal against vital godliness." The purpose of the tract is therefore to point out the delusion of men in trusting to mere external form, and the writer's arguments as against man's theory of *baptismal regeneration*, are most ably put, and being plainly based upon the Word of God, are perfectly unanswerable. The tract deserves a wide circulation and the solemn consideration of all whom it may reach.

The Kingdom of God, and the Authority of Jesus Christ as Lord: in their present application to believers. London: Morgan and Chase, Ludgate-hill. Bristol: J. Wright and Co., Thomas-street. We were glad to read this publication, it contains much that is greatly needed in the present day. The writer lacks clearness in his statements. We trust that he is sound on the doctrine of grace as in contrast with the common and unscriptural notion of *working towards life*; it is in connection with the *working from life*, that the tract is so valuable as pointing out the obligations and solemn responsibilities of believers in respect to their walk and service. There are weighty remarks on this, which we believe the Lord will bless.

"Where is Thy Faith," "The Saviour," and "Longing for Communion," by M. J. M. Sold by B. P. Shepherd, 2, Mall Place, Clifton, Bristol. Will our readers look at the advertisement on our cover, and ask the Lord to enable them to help the esteemed writer of these poems by purchasing a few for distribution. The poetry is most beautiful, and to circulate them will certainly be serving the Lord.

The Watchmen of Ephraim: Edited by John Wilson. London: W. Macintosh, 24, Paternoster-row. This magazine, which has been for some time published monthly, is now in a new series given as a shilling quarterly. It is very valuable for the light which many of its articles throw upon the Scripture. The Editor is a well-known and very learned Bible student of many years standing. He has, too, very able helpers in his work. We are not agreed with the Editor in respect to "Our Israelitish Origin," nor on what is called "The historic scheme of Prophetic interpretation." But this has not hindered our reading the publication from its first appearance, with much interest and instruction.

An Appeal to The Jews Inhabiting the North Country, and all Countries whither the Lord has driven them. (Jer. xxiii. 8). By C. W. (a Pole). London: William Macintosh, 24, Paternoster-row, E.C. This is a most admirable tract of 40 pp., proving from Scripture that "Jesus was the Christ." That word *CHRIST*, corresponding (as the writer says) to the word *Messiah* in Hebrew. There is very clearly shown how the rejection of that Messiah was "the crowning sin of Israel's apostasy." That the people of Israel were set aside for their sins, and yet that God has not finally rejected them the writer very distinctly states. He speaks of deliverance and restoration, and says that "the kingdom of Messiah shall be set up in the world in despite of the opposition of the powers of darkness, He Himself coming to destroy every anti-Christian power, and to render His own kingdom universal upon earth." We strongly recommend the tract to our readers.

TRINITY ROOM CHRISTIAN WORK.

We have very little space for a report of the work this month, excepting just to entreat, with all earnestness, the prayers and practical help of our readers on its behalf, and in furtherance of additional effort. The Lord in rich grace continues to bless. The numbers attending in Trinity Rooms are large, the Word is with power, and souls are converted. Some who have been attending the Rooms have been taken by death. One brother in Christ has departed to be with Him, leaving a clear testimony to his faith in the precious blood.

The Hall Park Work is about to be resumed; the room has been taken, and various meetings will be carried on in connection with the Bible Mission, Mothers' Meetings, Gospel Preaching, &c. A station has also been taken up for open air preaching throughout the summer at

Shepherds' Bush Green.—It is a place of great resort on the Sunday afternoons and evenings. A Christian brother, Mr. James Hooper, has been distributing tracts there, and preaching for a few Sundays; and, at his request, Dr. Bell went to the place, and has since made arrangements for continuing gospel testimony there by preaching and tract distribution. A great many invitations have been received in connection with the country evangelizing.

Dr. Bell, accompanied by M. Ollivier, is about to visit Guernsey and Jersey; and arrangements are either already completed, or being now made, for evangelizing visits to Nottingham, Derby, Hull, Scarborough, and Darlington.

Dr. Bell thankfully acknowledges the following contributions received by him since his last lists:—

For the Home Work.—Miss A. D., 5s. In boxes, March 15th, £2. Mrs. C., 1s. In boxes, March 22nd, £3 7s. 6d. W. G. H., £3. J. M., Hastings, Sussex, 2s. From a kind friend in the country, who often helps my work, £20; £5 for myself, £5 towards the rent, £5 towards the Bible Mission, and the remaining £5 to another object mentioned. C. S. W., Ryde, 5s. A friend in Hampshire, £1. "A steward for the Lord," Devonshire, £1. Mrs. F., £1. Two in fellowship, £5. In boxes, March 29th, £2 2s. 4d. Mrs. P., 5s. A friend in the country, 10s. Mr. B., 8s. Mrs. M., 2s. 6d. In box at Trinity Room enclosed in paper, on which was written, "for Dr. Bell's private use," 10s. Put into letter box at Trinity Room door, a new purse containing £1 and the following:—"Dr. Bell, from one who values and has been much blessed through his ministry." E. M., 1s. "For Dr. Bell, 2s. 6d., with prayer that the Lord may bless him double; and 2s. 6d. for The Voice, with prayer that the Lord will send means for its continuance, from a Sister in Christ; a servant—wishing she could give more to such an important work." "My dear brother, I thank God for enabling you to continue such a faithful testimony to the need of a separated walk and holy testimony of life from those who really walk in the light. The Lord will surely use such teaching, and

you must expect that it will offend the mere professor and worldly-minded Christian. I see it does so already. I can easily discern the spirit of opposition to it. Let us have more prayer, for the Lord will assuredly answer, and grant yet greater blessing. Accept the enclosed, and use it as you please; the Lord guide you," £1. In box at Trinity Room, enclosed in paper, on which was written, "2 Cor. ix. 15." ["THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."] £3. Mrs. M., 1s. In boxes, April 5th, £2 9s. 9d. Miss A. D., 6s. "My monthly offering, 7s. 6d. I lay aside weekly as the Lord enables me, and I find the blessing of it. It is good to deny ourselves for the Lord's sake." "A widow," 2s. 6d. "The stamps (2s.) are for your work. The young man for whom prayer was asked is dead. Alas! without hope. You are now asked to pray in your meetings for a young married woman with a family. Her case is peculiar. She was left a few years since by her husband to struggle with a family, and deeply in debt. She is a Christian, looking to her gracious and heavenly Father, and she has been wonderfully helped, but she is still behind." Please use this mite as the Lord directs, 5s., Glasgow. Mrs. M., 2s. 6d. Mr. B., 10s. E. S., 2s. Mrs. M., 2s. In boxes at Room, April 12th, £2 4s. 7½d. Additional in boxes, 12s. 9d. Miss O., articles sold, £1 6s. In boxes, April 19th, £2 17s. 5½d.

For the Country Evangelizing.—"From one who esteems you very highly for your works' sake, and feels it a great privilege to have fellowship with you in it, even to so small a degree," 5s. Mrs. D., for articles sold, 11s. 4d. S. R., Derby, 2s. 6d., "towards your Nottingham Evangelizing. J. L., £1. Mrs. B., Croyde, Devon, 1s. 6d. Miss P., Surbiton, 3s. Miss S., 5s. Mrs. M., 2s. "For Jesus sake," 5s. With "The Lord will supply all your need," 10s. W. C., Newport Pagnall, 5s. J. S., Newcastle-on-Tyne, 3s. 6d. J. W., Hastings, 2s. 6d. E. N., Edinburgh, 5s. "From a poor one who loves the Lord," 1s. 6d. A. H. B., Wellington, 1s. R. W., Plymouth, 2s. 6d. A. G., Devizes, 2s. 6d. C. S. W., Ryde, 5s. L. S., Manchester, 2s. "For Nottingham," 10s. "For the country work," 10s. Plymouth post mark. E. B. M., Birmingham, 2s. J. H. B., Derby, 1s. "One who is looking for the Lord," 10s. S. G., 5s. "Towards the Evangelizing tour," 2s. 6d. J. W., Brighton, 3s. W. C., Carlisle, 2s. 6d. J. C. A., Hull, 1s. "A Devonshire labourer, saved out of his earnings," 3s. 6d. H. S., London, S. E., 5s. "A fellow-labourer in the gospel," 1s. "An Evangelist," 5s. E. T. C., 6d. Mrs. S., Lisson Grove, for Nottingham, 2s. 6d. "A domestic servant," 2s. 6d. J. S., Newcastle-on-Tyne, 5s. "From a watcher," Liverpool, 5s. W. P., Leamington, 2s. 6d. R. S., Oxford, 3s. "A mite towards the general work," 5s. J. M. Valentia, Co. Kerry, Ireland, 7s. A. R. W., Belfast, 5s. S. C. R., Ventnor, Isle of Wight, £1. W. R. G., 10s. towards the Nottingham County evangelizing. "Anonymous," towards the Channel Islands evangelizing, £1. Captain B., 10s.

For the sending of Tracts on the Lord's Coming to Ministers.—"One connected with the Baptist denomination, who believes in the personal Advent of Christ, sends you 10s. towards sending tracts to the ministers." [We have now completed the sending of packets to *Baptist Ministers*, together with some prominent Baptist brethren whose names and addresses were sent to us. We have sent thus 2,420 parcels; 1674 to Baptist Ministers in England; 113 in Scotland; 40 in Ireland; 468 in Wales; and the remainder to prominent Christians in that denomination. We have not thus completed "*the Baptists*," first, for any other reason than that Christians in that body wrote to us, and helped us with their offerings for the purpose. We would be very thankful if Christians in other communities would help us to supply ministers with whom they are connected. We have also sent parcels to all the Methodist New Connection Ministers, and to about 2,000 other ministers. This is a very great and laborious undertaking, but the Lord is greatly blessing it, and we earnestly seek he'll for its completion.] C. S. W., Ryde, 5s. "A minister in Cornwall," 5s. R. S., Scarborough, 2s. 6d. "A friend," £1. J. S., Guernsey, 6d. "Minimus," 5s. "A minister of the gospel," 2s. 6d. C. M., Southampton, 5s. "A minister," 2s. 6d. T. A. F., Barnstaple, "for gratuitous circulation of second advent truths," 2s.

For "The Voice upon the Mountains."—M. T., Bath, 1s. H. T., London, 1s. "2s. 6d. for The Voice, from three readers in Leamington." A French Pastor in Jersey, 2s. "The 3s. 6d. is my mite, the proceeds of a little work I have done. I am become very feeble, but watching and waiting for the glorious appearing." M. A. L., Jersey. [This dear sister in Christ is between 80 and 90 years of age, but feels it a privilege to help us continually in this work. Will the Lord's people pray for her?] W. G. H., £25. Mrs. H., Beaumaris, 2s. 6d. From Barnstaple, 1s. "An Easter offering to the Lord in aid of The Voice, 2s. 6d., M. W." "I have much pleasure in sending 10s. for The Voice, and 10s. for your personal use," E. I., New Cross. R. E., Cork, Ireland, 1s. 6d. For copies sold, with hymn books and tracts, £3 13s. 6d. A mite towards the circulation of the *The Voice upon the Mountains*, from two looking for their Lord, Lowestoft, 3s. Mr. Russell, for copies sold at the Room, £3 2s. 9d. Mr. Brandon, for copies sold in the school, £2.

For the Poor.—[It may be necessary to state that this fund is quite separate from the money kindly given to Miss Smith. The Lord's people give to either Miss Smith or to Dr. Bell, as they please, and both are daily visiting amongst the poor, and meeting with cases needing relief. Miss Smith has much opportunity in the district where she visits. Dr. Bell is continually finding cases, especially of poor Christians, in various districts of London, and sometimes in the country.] "A friend," 10s. "For the poor of the flock, from a stranger and a pilgrim who earnestly prays, with much encouragement, that a rich blessing may follow your labours, 3s. in stamps." Mr. B., a parcel of bread and coal tickets. "From a poor believer, for any who are poorer still," 1s. "I should like the enclosed 10s. given to the poor. I know that what reaches you goes in the dear Lord's good work; while if I gave it at church, it is just probable it would go towards paying for singing boy's surplice. We hear baptismal regeneration, confirmation, and the church sacraments constantly preached. We are regularly told, 'You were all made Christians in your baptism.' I, for one, can scarcely sit and listen to it," R. E., Inverness, N. B., 3s. 6d. in stamps. From Glasgow, stamps 1s. "One of the Lord's stewards, who desires to be found faithful," 10s. From the Mitsu Gathering of Christians, Jersey, £2. "A friend," Devonshire, £1. E. C., London, 1s. 6d.

Miscellaneous.—J. A. P., Bath, 4,000 copies of tracts, "Do, or Done, in which are you trusting?" "Please accept these for the sale," Rose B. Misses A., articles for sale. Two parcels for sale left at the Rooms. Mrs. H. and her daughters, many articles for sale. Miss B., Croyde, Devon, articles for sale. Parcel of tracts per book post. 103 photographic portraits for the sale. Proceeds of sale of work, £32 14s. 6d. Collection after tea connected with sale, £2 9s. 3d. [The articles remaining unsold valued at £80.] From "a friend," half-a-dozen plated tea spoons, worth 6s., for the May sale. W. C., pieces of black and white pillow lace for the next sale, worth 7s. 6d. A lady, aged above 70, two beautiful water colour drawings, her own painting, for the next sale. A parcel of little books for the May sale. "B," 50 tracts. A parcel of clothes. From Barnstaple, a hamper of provisions. A parcel of tracts by book post. Another. Seventeen children's summer dresses, different sizes and quality, for the sale. A parcel of tracts from Carlisle. A book packet of tracts from Edinburgh. "A friend," 2,000 tracts. H. B., 250 little books. 20 cards with texts, various sizes, for the sale.

Miss Smith thankfully acknowledges the following contributions:—Mrs. R., 2. 6d. W. G. H., Esq., £2. The following is from Miss Smith:—"I desire to acknowledge to the glory of God that I find it no vain thing to wait upon the Lord, and put my trust in the living God. When I first came up to London to engage in this work, a kind Christian lady had given £30 for my support during a year. This I received, and it was at the rate of £7 10s. per quarter. When the year ended, I had no one to look to, and I wished for none. I told Dr. Bell that I would carry on the work and look to the Lord alone. He has not disappointed my hopes. The first quarter of my second

year is just ended, and during those three months I have received for myself in voluntary offerings of Christians whose hearts the Lord inclined, and altogether unasked by me, £13 17s. 6d. in money, and about half that amount besides in various kind presents of provision, needed apparel, &c. I desire to praise God, and very gratefully thank those who have thus helped me on in the Lord's work, praying the Lord to grant them a full reward. For the poor I have had given to me during the same period, in money, £31 17s. 2d.; and in provisions, dinner, soup, bread, and coal tickets, and clothing—all for the poor, about £20 worth. I know that the Lord, who has inclined so many to help me so liberally, will give these dear Christian friends to know that they were giving it all to Him. I wish these kind friends could only know fully what a great blessing the work has been made in the district, and how many poor needy people have been made to rejoice. I am especially thankful for the great spiritual blessing the Lord has given. I am now going into Devonshire for three weeks' change: and humbly ask the prayers of Christian friends that I may be brought back and enabled to work for Christ where there is so much need."

Since the above was written, Dr. Bell has received £5 from a friend for the Bible Mission, which will be divided between Miss Smith's personal need, and her fund for dispensing to the poor. Miss Smith's work has been fully carried on during her absence.

INTELLIGENCE.

Newcastle-upon-Tyne.—"We are being blest in our humble endeavours to lead the Lord's people into the 'Blessed Hope.' We are circulating *The Voice* extensively. Parcels have been sent lately to Penrith and that district, and I am hoping the Lord will open my way to visit there. It seems almost a pity that you should have published our sister Marr's letter in full. Your own note was just the very word needed. Some dear Christians here were making remarks; but the means your friends are using and bazaars are totally different. We need only pray the Lord Himself to lead and bless, and let us be satisfied with His smile, having His Word for our guide."

Coventry.—"I am much obliged for the parcel of *The Voice*. There will be a good use made of them. I visit several poor families, and shall be able to take them and give some to be read, and also read them to poor persons."

Birmingham.—"The simplicity, earnestness, and unsectarian character of your publication has won my esteem, and I shall not fail to recommend it. There are friends who, to my knowledge, are purchasing copies to leave at the houses where they visit, and are thus seeking to extend the circulation."

Hull, Yorkshire.—"I go out every Lord's day morning before breakfast and visit all the docks, distributing tracts and speaking to the sailors in all the vessels, both English and foreign, also to the loungers on the dock sides, the custom-house officers, &c. I received the parcel of copies of *The Voice*, which shall be carefully distributed, and I will do all I can to promote its circulation."

Weymouth, Dorset.—"I received your letter, and read it at the Yeovil quarterly meeting, that there might be united prayer for you and your work. May the Lord answer abundantly in your behalf. What a pity it seems that such an important work should be at all hindered for want of means. The Lord open the eyes and hearts of His children, to see and use their privilege as stewards of the means the Lord has entrusted to them. Our gracious God is still answering prayer, and you must join us in praising the Lord for this mark of loving-kindness. [Reference is then made to several cases of blessing.] Last Wednesday we took a cart, with Bibles, Testaments, and tracts, and visited some of the villages of the Isle of Portland. We sold several copies, and distributed many tracts. We also read the Scriptures aloud, and spoke to the people." The writer of the above is a well-known and much-

esteemed brother (Mr. John Maxted), whom the Lord has used in Cornwall, Devonshire, and Dorsetshire as an evangelist. He is invited to come up and occupy a very important sphere at Walham Green and Fulham. Many Christians are praying the Lord to guide and help him at the present time in reference to that. We ask our readers to join in those prayers. He is one of the increasing number of brethren who, really knowing and practising *the life of faith*, look to the Lord alone for all temporal supplies.

Buckingham.—"I write a few lines about the Lord's doings here, as I conceive much has been in answer to the prayers of yourself and friends at Trinity Rooms. In the Lord's good providence I have great opportunities, and my labours are abundant in the town and villages around. At the village of D—, a few weeks ago, I was told of one suddenly seized with a dangerous illness. I visited him, when he said, 'What a great sinner I have been.' I preached to him *Christ*, and salvation in His precious blood. After quoting Scriptures to him, he said, 'O sir! is it true?' 'Quite true,' I answered, 'only believe, and it is all yours.' 'This is just what I want,' he said. The Lord gave him peace, and he was enabled to rejoice. At the time you and Mr. Goodridge were here, an old man, S—, was ill. I visited him often, and the Lord blessed the Word to him, and also to his aged wife. She shortly after became totally blind, but now having 'light in the Lord' she never uttered a complaint. Her gratitude was at times overflowing, though very poor. The gift of a shilling would lead her, in her grateful aspirations, beyond herself to her 'blessed Jesus' for His mercies, as well as His love to her. She departed a few weeks ago. A few hours before she went, I saw her, and on taking leave of her she held my hand as it were with a death grasp for some time, and although she could scarcely articulate, she kept repeating, 'Blessed Jesus, bless him,' meaning myself, 'Blessed Jesus, bless him;' and continued to do so till she let go.

"I was at Wells, in Somerset, where my beloved wife went in quest of health, which she hoped to derive from her native air; and on my return was asked to visit a labouring man whom I had previously visited. I found him in a dying state, bemoaning his sins. I pointed him to Jesus, who would not impute his trespasses unto him, and oh, how did he drink in this precious truth—in the enjoyment of it.

"A youth, W. A., who had, to some extent, been a sceptic, and ridiculed religion. I was informed that his illness would be fatal; it was powerfully laid on my heart to see him. I prayed for a suitable word. I called on him; he was with his dear mother, a pious Christian. I said to him, 'I have good news for you.' He replied, 'What is it?' I then said to him, 'The blood of Jesus Christ, God's dear Son, cleanses us from sin.' His dear mother was overwhelmed in grief at his apparent indifference to his own salvation. I told her to continue instant in prayer, believing he would be a jewel in the crown of Jesus. Well, sir, I visited him to-day, and left him not only trusting in Jesus, but rejoicing in hope of the future glory. These, sir, are only a few instances of the work of the Lord; and I trust and hope for greater things yet, through your prayers and the power of the Spirit of Christ Jesus.

"I am thankful for the liberal supply of *The Voice* you send me. On my journey to Wells on Saturday last, I took rather more than a dozen to distribute in quarters where they were not known, and which I hope will be productive of fruit. The Lord bless you; so that your love to Him and His cause may abound, is the prayer of yours in Jesus Christ."

[This dear brother is also one simply looking to the Lord for his support. He is in much trial at this time through the long continued illness of his wife, and increased expenses consequent thereon. We commend him to the prayers and loving sympathy of our readers.—Editor.]

Guernsey.—"Mon cher frère,—Je vous suis bien reconnaissant de l'envoi de vos numéros. Mon âme se sent 'at home' avec les sentiments de cette publication. Tout ce qui donne au Seigneur Jésus la place la plus élevée dans les pensées et dans les affections de la foi est digne d'être apprécié et encouragé par les enfants du Royaume. Qu'il est heureux pour nous d'être arrivés à cette conviction, à cette expérience, que ce qui

unit les chrétiens, c'est Christ! Je ne dis pas les *doctrines*, les *paroles* sur Christ, quelles qu'utiles qu'elles puissent être, mais je dis Christ Lui-même! O mon frère, que ce principe est élevé et profitable! Christ étant la Tête adorable de sa personne mystique, de son corps spirituel, Lui seul peut et doit être le lien des membres entre eux dans leur activité et dans leur puissance de vie. Si je n'exige pas autre chose que Christ pour la vie et la joie de mon âme, je suis aussitôt en relation intime avec tout ce qui Christ et en Christ. De quelle importance une pareille position ne sera-t-elle pas pour toute la marche? Voyez, mon frère, quelle chaîne sublime et touchante va désormais former la réunion de tous les rachetés. Séparez-les, ce ne sont plus que des mailles isolées, incapables de concourir à la force de l'ensemble. Que le Seigneur veuille rappeler au souvenir de tous ses membres les paroles qu'il dit au fils de Jona: '... sur cette PIERRE j'édifierai mon Eglise.*' Cette PIERRE, élue et précieuse quoique rejetée des hommes, + n'est-ce pas 'Jésus Christ lui-même la maîtresse pierre du coin'? † Oui, certes; Dieu soit béni, c'est Christ qui est ce 'Rocher des siècles' en qui tout l'édifice posé et ajusté ensemble, s'élève pour être un temple saint au Seigneur; en qui nous sommes édifiés ensemble pour être un tabernacle de Dieu en Esprit. § Puisqu'il en est ainsi, soyons 'vrais dans l'amour,' à fin que 'nous croissions en toutes choses jusqu'à Lui qui est le Chef, le Christ; duquel tout le corps bien ajusté et lié ensemble par chaque jointure du fournement, produit l'accroissement du corps pour l'édification de soi-même, en amour, selon l'opération de chaque partie dans [sa] mesure. ¶ ACHILLE MAULVAULT."

TRANSLATION.

"MY DEAR BROTHER,—I am very thankful to you for sending your *numbers*. My soul feels 'at home' with the sentiments of this publication. Everything which gives to the Lord Jesus the most elevated place in the thoughts and in the affections of faith, is worthy of being appreciated and encouraged by the children of the kingdom. How happy it is for us to have arrived at this conviction, at this experience, that that which unites Christians is Christ! I do not say *doctrines*, or *words* about Christ, however useful they may be, but I say CHRIST HIMSELF! O my brother, how elevated and profitable this principle is! Christ being the adorable Head of His mystical Person, His spiritual body, He alone can and should be the tie of the members amongst themselves in their activity and in their power of life. If I do not require anything else but Christ for the life and the joy of my soul, I am immediately in an intimate relation with everything that is Christ and in Christ. Of what importance is such a position! Will it not be for all the walk? See, my brethren, what a sublime and touching chain goes henceforth to form the union of all the redeemed. Separate them, and they are no more than isolated specks, incapable of competing with the force of the whole. How the Lord would recall to the remembrance of all His members the words which He said to the son of Jonas: '... on this STONE I will build my CHURCH!' * This STONE, elect and precious, though rejected of men, † is it not 'Jesus Christ Himself, the head-stone of the corner'? ‡ Yes, certainly; God be blest, it is Christ who is this 'Rock of Ages' § 'in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom we are builded together for an habitation of God through the Spirit.' § Since it is so, let us be 'true in love,' that we 'may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' ¶

Hanois Lighthouse, Guernsey.—"My attention was first directed to the subject of the Lord's coming by the late Mr. Thomas Wylie, of Bovy Tracey, whom you knew so well. This was about twelve years ago. I could not see it for a long time after that. Yet certain points I have seen ever since I have known the truth, and one especially, namely, that of the state of the world and its general corruption at the time of the

* Matt. xvi. 18. † 1 Peter ii. 4. ‡ Eph. ii. 20. § Isa. xxvi. 1. § Eph. ii. 21, 22. ¶ Ibid. iv. 15, 16.

Lord's coming. My mind has dwelt much on the subject during the last eighteen months, and I felt an increasing desire to read the Word of God about it, in dependence on the teaching of the Holy Spirit. Just at the time when I began to see a little further into it, your publication—*The Voice*, was put into my hands, and I continue to read it. I had not read many works on the subject, and some appeared too speculative in my judgment. For the last few weeks I have felt the subject peculiarly sweet to my soul, and the more I ponder over it, the more my mind becomes established in the belief of it, and the clearer does Scripture appear. Difficulties are removed, and I read the Word with different feelings and greater pleasure. Neither do I find, as some say, that the subject diminishes anything from the gospel, or from Christ as a *present blessing* to the Church; but rather greatly adds thereto."

French Residents in London.—It is said that there are 50,000 of these. Great numbers of them reside in the West End, and a still larger proportion in the streets surrounding Leicester-square, Soho, and St. Giles. In the last named place, in an old chapel in Grafton-street, the gospel is preached in French, and numbers are reached by that means. A special effort has just been made in connection with Dr. Bell's evangelizing work. A Christian brother, M. Ollivier of Jersey, son of one of the writers in *The Voice*, being on a visit to London, expressed his willingness to preach in French. A thousand invitations were sent out; four Christians gave some time to the effort; and there was a general visitation of the parts where the French reside; tracts were distributed, and many French men and women were seen and spoken with. M. Ollivier gave a very earnest and faithful address in the Trinity Room. The attendance was very small. Some one called the meeting "a failure." We could not say that, for there was, even in the efforts put forth to gather persons to the meeting, the extensive sowing of gospel seed. On each invitation was the text: "*Crois au Seigneur Jésus Christ, et tu seras sauvé.*" "Believe on the Lord Jesus Christ, and thou shalt be saved." It is hoped that all was done in faith with prayer. We must wait until the day of Christ to know the real result. *The Voice* has now many French readers; we seek their prayers especially, that the Lord would be pleased to grant us some opening to carry the gospel to their fellow countrymen.

St. John, New Brunswick.—"My dear Brother,—Through the goodness of God we have reached St. John in safety, after a rather long and somewhat rough passage across the Atlantic. We sailed from Liverpool on the 27th of February, arrived in Portland, Maine, on the 11th ult., and on the 13th ult. we landed in St. John. On Lord's day, the 15th, I commenced my labours in Brussel's-street Church, which is a large building, seating over a thousand persons. In the evening it was filled in every part. God is reviving his work and giving us many tokens of his presence. Every evening during the week commencing on the 23rd ult. we held a meeting; and we are holding meetings every night this week. Several have confessed Christ, and many are seeking Him. Never did I see the effect of a simple, dispassionate lifting up of Jesus so blessed before, as I have seen it during these meetings. Rich and poor alike are being moved by the Holy Ghost. St. John is a beautiful place; partly surrounded by a lovely bay, and literally founded on a rock. The population of the city is about 45,000, and is rapidly increasing. There is one of the largest and best spheres of labour for a minister of the gospel in this city that ever I heard of or saw. There is a great work to be done, for the Lord has much people in this city. I trust that God, is richly blessing you in your work in Trinity Rooms, and that you are being encouraged in your labours as Editor of the "*Voice*." Dear Brother, pray for us. In a short time I will make my congregation acquainted with your work in Trinity Rooms, and special prayer will be offered for you and the people. Your work and our work here are one, and we must unite in prayer that each labour for Jesus may be attended with blessing. The Lord make you a rich blessing in London, and hasten the day of His kingdom. With our united esteem in the Lord, ever believe me yours affectionately,

TIMOTHY HARLEY.

OUR PRESENT SERVICE.

ated about the title to be placed at the head of article. I was about to write "Present and perhaps that would have been best understood but duty is a cold and formal word from the child of God. We express our thoughts in language. One says, "Tell me what you be the duty of a Christian;" and another says, "shall I find out that which would give pleasure to my Father!" whilst we would avoid every-thing of irreverence, we should earnestly seek closest fellowship in the confidence of a child-

The moving principle should be love—not

ow the question really is, What will my Father do? If He has given me, in union with His , a place in His redeemed family, and expects all the children of that family to be seeking y, fully occupied in His service, what is that ow? Will not the character of the times, and nstances around me, when the spirit of the les me, have their influence on the character of my present service? A dear Christian man, eaded that he had never looked into matters of prophecy, said to me the other day, "Tell me words what point you would have me first as having practical bearing on that which ing at the present day." He had been speak-orts being made to raise funds for the building chapel. What I suggested for his prayerful tion, I would simply lay before my readers for

captain of a new vessel is looking round to see e is required to fit her for a voyage, and knows has some weeks to spare, he is right to go to work; but if his vessel, in mid-ocean, is and just ready to sink, and he has ordered the , he must make all haste and save his crew. ed circumstances make all the difference in the the man's employment.

can prove from Scripture, that without any present means, and without the intervention anifest judgments from God, this world has a long career of growing improvement, ending far distant age) in full prosperity—and if we from Scripture that the preaching of the gos-the continued use of the various evangelizing ; present in operation, are slowly but surely in the universal prevalence of godliness, right-and peace—then we do well to take time to and devise, execute, and secure permanency, ed establishment of well-organized institutions rried down, as men say, "to many future ns." And this being the case, it would ne-often become wise to use money in hand, not r for the immediate benefit of sinners perishing us; but in part for that, and in part also in ; for evangelizing efforts, and the ordinances n for the next and succeeding generations.

at once, we have a practical question raised

of the greatest possible moment. And the whole daily service of the true child of God, who wishes to please his Father in all things, will take its special character from the answer to that question. The question is—What saith the Scriptures? Are those things, as expected by so many, which I have just written—are they according to the inspired testimony of God's blessed book? To that I appeal; and I do earnestly entreat my readers to search it with prayer and unprejudiced minds.

My object in this publication has been, and still will be, by the help of God, to open up and explain the testimony of Scripture. May I just at once pause and specify a few of the points which have been proved in the various articles which have already appeared.

1. The coming of the Lord Jesus Christ, so often spoken of in the New Testament, is a real, bodily appearing of that blessed One, according to His own promise, "I WILL COME AGAIN;" and according to the word of His apostle, "THE LORD HIMSELF SHALL DESCEND."

2. There are two distinct resurrections, with a thousand years between them, the first being that of "they that are Christ's at His coming;" and the second, that of the wicked dead, raised to be judged at the Great White Throne.

3. The coming of the Lord Jesus Christ is for the gathering together of His people, and the establishment of His millennial reign—His kingdom having to be set up in the midst of His righteous and desolating judgments.

4. Whilst this coming of the Lord Jesus Christ is a certain event, most distinctly declared, the time of that coming is hidden from us, in order that we may be kept in the right posture of soul, waiting and watching for our Lord.

5. Though we have no assured date when He shall come; yet are there signs given—signs corresponding so much with the circumstances of these very times—calculated in every way to assure us that "THE COMING OF THE LORD DRAWETH NIGH."

There are other truths that have been brought forward; but the above will suffice for our present purpose; and I go directly back to the important question: "What ought to be the character of the present service of the true child of God?"

I. He should be occupied in such efforts as may be expected by God's blessing to yield a present result. The preaching of the gospel in regular places of meeting, and in halls, rooms, cottages, market-places, the streets, &c.; the circulation of tracts; visiting the sick and the poor, ministering to their necessities so as to gain their ears and their hearts; speaking, as suitable opportunity offers, to sinners by the way-side; Sunday-schools; Bible-classes, with all other missionary efforts of like character, everywhere, both at home and abroad. If he is thus occupied when the Lord shall come, he will be enabled to rejoice, as the Lord says to him, "Well done, good and faithful servant!" whereas those who are spending tens of thousands of pounds in splendid buildings, will be bitterly disappointed to find that they have been preparing all those buildings for the use of the "MAN OF SIN," during the period of his all

prevailing and despotic reign. It would be well for true Christians to search God's Word as to the predicted apostacy of the last days, that they might really know what things are speedily coming on the earth. This knowledge would altogether turn aside their present unscriptural expectations of permanency in the use of all those preparations they are making for years to come, and circumstances which may never happen.

II. He will exercise the most rigid economy, and manifest the most devoted self-denial. His thought will be, "The Lord is quickly coming—there is very much that might be done—every shilling is of value in the doing of it. I must have a tender and exercised conscience about all this." A Christian brother, not long ago, spent five pounds on that which was *simply ornamental*. It could very well have been done without. What pain of heart this gave me—at the very time I was earnestly praying to God to give me a few pounds to help some dear evangelists. I knew one in particular, who was really in the greatest need, and I shortly afterwards heard of another who was selling articles of furniture out of his house, in order to provide bread for his dear children. And as to poor Christians in present need, I could readily have gathered together a score, to each of whom five shillings would have made the heart to thrill with praise to God and gratitude to the benefactor.

III. He will feel the increased importance of unity of effort and brotherly co-operation amongst the Lord's people; and, as far as the Lord may use his influence, it will be for the discouragement of sectarianism and unholy jealousy, and the bringing in of true Christian fellowship amongst the many members of God's family, and earnest co-operation against the common enemy, and for the glory of our one Father and His glorious Christ.

May the Lord commend these thoughts—thus plainly expressed—to the solemn consideration of my readers.

A great crisis is surely drawing near. "Coming events cast their shadows before." The purposes of the Almighty ripen fast! O to be able to stand faithfully with Christ!

10, Harley Road.

T. GEORGE BELL.

A PRAYER.

Translated from the French of P. Ollivier.

SAVIOUR! all Thy wondrous love impart!
Teach me to know Thy blessed, holy will;
Reign, Sovereign Master, over my whole heart;
Let all within me Thy commands fulfil.

Yes, for Thee, Jesus only, I would live,
Because Thou willingly hast died for me!
And in Thy footsteps still would humbly strive
To walk; and love, and ever work for Thee.

Grant, Saviour, that my soul may evermore
Come at Thy call, and dwell beneath Thy Cross,
Teach me to know—by Thy own Spirit's power—
And follow, without wavering, Thy voice.

Bath.

M. J. MONCU.

THE STUDY OF SCRIPTURE.

HERE are some passages which many Christians have felt great difficulty in understanding, such as, "If we sin wilfully after we have received the knowledge of the truth," &c.; and "If any man see his brother in a sin which is not unto death," &c. As I now hope that the Lord has given me some light on the subject, I desire to submit a few remarks to the prayerful consideration of Christian brethren. It has been too much the practice for Christians to assume that truth addressed by our Lord to the Jews, is at all times equally applicable to us. I have a paper now lying before me, in which I read as follows:—

"How are all sinners to seek for this salvation? 'Thus saith the Lord, Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me, and find me when ye shall search for me with all your heart.' (Jer. xxix. 10—14.) Now a slight examination would have shown that this is addressed personally to the Jews in captivity. In the New Testament we read that Jesus came first to His own people Israel, and they received Him not. The apostles also were rejected by the Jews; and it was in consequence of that that they turned away to the Gentiles. Thus we have to see the way in which God is pleased to make known His purposes. First, respecting the Jew; then, concerning the Church, and thirdly, it is important to know the place which the Gentile held, at the time of our Lord's first advent, and the place which Gentile nations will occupy after our Lord's second advent.

It is well known that the present arrangement of the books of the New Testament is not according to chronological order. But I firmly believe that it is according to the order purposed by God. From Matthew to the end of Acts, we have a great deal, the primary application of which is to the Jew; though all, as we are told, was written for our instruction. We certainly see there, Messiah presenting himself to His own people, the Jews. From Romans to Philemon we have truth specially applicable to the Church—called by Paul the mystery, or body of Christ. And from Hebrews to the end, we have truth applicable to a godly remnant of the Jews, who will be carried through "the great tribulation."

The attitude of the saints, in the Epistle to Ephesians, is looking down from heaven to the earth; whereas in Hebrews, James, and Peter, the saint in service is looking up from earth to heaven. We must also observe that the testimony concerning the Lord's return is quite different. In the one case it is a coming for the saints; and in the other, a coming in judgment to the nations. In the whole of Revelation we have details of judgments taking place on the earth, whilst the place of the Church is with her Lord in the heavens. In the last chapter of Revelation, we read, "If any man shall add unto these things," &c., plainly shewing that the book is closed, and the revelation complete. If so, and the revelation be not as I have stated, where have we anything for that godly remnant so distinctly referred to in the Old Testament scriptures? That remnant neither occupies

of the Jew, as he stood before Christ came, the Church in her heavenly position. The nowhere told to look for signs; but for the self. Enoch's translation, and not Noah's through the flood, is the type of the taking saints. The above remarks premised, I will, with help, shew, in another article, how they are particular scriptures to which I referred.

shire.

J. C. AKESTER.

SECOND ADVENT OF CHRIST THE EARTH'S FUTURE BLISS.

Nothing has this subject grown within the last years, that many thoughtful minds are at present occupied in the deepest enquiry concerning it not be so much the object of this article to Lord's second coming, as to shew the manner of it.

Do not intelligently expect the second advent of Christ that that advent will be a personal, visible thing. This view is the only one warranted by Scripture. Most every book, nay, every chapter throughout the Testament, supports it. But of the numerous that might be brought forward, I shall cite three. The first is Acts i. 11, in which the Lord writes:—"Ye men of Galilee, why stand ye idle into heaven; for this same Jesus, which was taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" This passage points out that the second advent is a personal one. "As ye have seen Him go into heaven," the same glorified body with which He arose to lead.

St. John writes: "Behold, He cometh with clouds, and every eye shall see Him, and they also shall meet Him; and all kindreds of the earth shall worship Him. Even so, amen." (Rev. i. 7.) The passage also is very plain,—"Every eye shall see Him," it is, He shall so come that it will be something that which is spiritual or invisible, just as in His ascension from the Mount of Olives, He went up with a body that might be seen and heard, and if "He shall so come," truly His coming will be a personal, visible one, seen by every eye.

Secondly. The prophet Zechariah writes upon the subject with equal clearness. He says: "And shall stand in that day upon the Mount of Olives before Jerusalem on the east, . . . and my God shall come and all His saints with Him." (Zech. xiv. 4, 5.) From this passage also it is evident that our Lord's second advent will be a personal and visible one. "His feet," says the prophet, "shall stand upon the Mount of Olives," as if to leave no doubt of the event without any doubt as to the place in which it should take place.

(To be continued.)

Kerry.

JOHN McKEW.

CHRISTADELPHIANISM.

IS SATAN A REAL PERSON?

CHRISTADELPHIANS deny, as an evil superstition, the doctrine of Scripture—that "Satan is a personal agent, or supernatural power of evil." The devil, according to them, is a "*personification of sin* in its several forms of manifestation." So says Mr. Roberts, in the fifth of his "*Twelve Lectures*."

In that lecture he is obliged at times, by the course of his argument, to suppose the devil and Satan to be a *literal being*. First: "The individual serpent that was present at Adam's creation, in the Garden of Eden, but has long since perished, was the original devil and Satan" (p. 168.) Secondly: It is also the world (p. 158, 169.) Thirdly: It is persecuting rulers (p. 158.) Fourthly: Some great official of the Roman Empire, or possibly the Roman Emperor himself (p. 170.) But at other times he declares Satan to be something inward or figurative. Fifthly: The carnal mind, or spirit of the flesh (p. 157, 159, 160.) Sixthly: It is the personification of an evil principle (p. 166, 168,) or sin (p. 163, 166.)

Thus Satan is both something external to man, and something internal; something literal, and something figurative; a special man, evil rulers, and men in general! And he imagines that we shall receive these various senses in place of the one clear, adequate sense which runs throughout Scripture! How does he prove these various senses? *Prove?* He *assumes them*; they are necessary to the Christadelphian theory. We have only to deny them. He brings objections against our views; but he is very far from proving his own. He asserts that the doctrine concerning the devil is the "polytheism of paganism;" that it is "the hideous conception of a heathen mind, borrowed by the moderns from the mythologies of the ancients." (p. 146.) Do we grant this? Does he prove it? No! *Can* he prove it? He will, when he makes ropes out of sand.

We will now give a succinct view of the Scripture testimony on the subject of Satan: which will be ample proof, that whatever we believe about him is sustained by clear passages of the Word of God; just premising, that Mr. Roberts is right in asserting that Satan is not confined now in hell. The spirits confined in Tartarus (Jude vi.) are a class quite distinct from Satan and his angels, guilty of an offence wholly different from his, and destined for a different end.

1. Scripture teaches us concerning Satan's *original standing*, that he was once of the truth, but abode not in it; that he fell, because he was lifted up by pride. He fell about the time of the beginning of the world. (John viii. 44; 1 Tim. iii. 6.) Since that day he sins on habitually, and without check. (1 John iii. 8.)

2. As to his present occupation, he is a ruler of many fallen angels; he possesses a kingdom now. This was not only the belief of the orthodox among the Jews; it is countersigned by our Lord and Paul. (Matt. xii. 22—26; Eph. vi. 11, 12.) He is the ruler of earth, the prince and god of this world. (Luke iv. 6; Rev. xii. 9; John xii. 31, xiv. 30, xvi. 11; 2 Cor. iv. 4.) He

has a throne and abode on earth. (Rev. ii. 13, xiii. 2.) He enters into men and dwells in them as a man dwells in a house. (Matt. xii. 29; Luke xi. 21, 22, xxii. 3; John xiii. 37.) He deceives the whole habitable earth. (Rev. xii. 9, xx. 2.) Men are his captives; in them he works all manner of evil. (Eph. ii. 2; 2 Tim. ii. 26.) He asks permission of God to tempt his people, and at times obtains his petition. (Job i. 2; Luke xxii. 31.) He is the Great Tempter. (Matt. iv. 3; 1 Cor. vii. 8; John xiii. 2.) He has many wives: he takes many shapes. (Eph. vi. 11; 2 Cor. ii. 11, xi. 14.) He ranges about heaven and earth, free as a lion in search of prey. (1 Peter v. 8.) He prevails for a time even against some of God's people:—witness Peter's fall! (1 Tim. v. 15.) He hinders good. (1 Thess. ii. 18.) He takes away from the heart of the careless, the truth they have heard; yea, he blinds their minds, lest the truth should enter. (Matt. iv. 15; 2 Cor. iv. 4.) He stirs up persecution. (Rev. ii. 10.) He raises up counterfeit Christians, (Matt. xiii. 39) in order to mar our Lord's work before the world.

3. He is possessed of *power physical*. He is ruler of the forces of air. (Eph. ii. 2; Job i.) He inflicts disease, and oppresses, wherever permitted. (Luke xiii. 16; Acts x. 38.) He has the power of death. (Heb. ii. 14.) He has control over poisonous reptiles, as the serpent and scorpion. (Luke x. 18.) Generally he is possessed of miraculous power. (2 Thess. ii. 9.) It was a fearful punishment to be given up into his hands. (1 Cor. v. 5; 1 Tim. i. 20.)

4. His *destiny* is to be confined in the bottomless pit during the thousand years. (Rev. xx. 2.) After his loosing thence, at the close of that period, he stirs up another rebellion, and then is cast into the lake of fire, there to be tormented evermore. (Rev. xx. 10; Matt. xxv. 41.)

But against some of these passages Mr. R. has objections to allege.

His main objection is derived from the original sense of the two words, '*Devil*' and '*Satan*.' '*Devil*' is a Greek word, and means 'False accuser.' '*Satan*' is a Hebrew word, and means 'Adversary;' 'therefore they only mean generally any false accuser, or adversary of the truth.'

By no means! Both in the Old Testament and in the New they are fastened to one definite slanderer, and to one adversary *by the article*. "*A lord*" may mean a man; "*the Lord*" fixes the expression to Jehovah. "*A Savior*" may be a man; '*the Savior*' is Jesus. So here. In the Old Testament the Hebrew word "*Satan*," without the article, signifies in some cases, "*an adversary*" indefinitely;* but in Job, and in Zechariah, it is "*the adversary*." The article then teaches us that it is *some well-known person*; and as no distinction is made between the early and the latter times, it is one and the same adversary all through Scripture. In the New Testament, besides that the inspired writers regard '*Satan*' as a proper name, they again and again use the article with it. They knew of *one Satan* only.

* In some few instances in the Old Testament, *Satan*, without the article, means the Devil. These cases I omit from this argument.

Further, even if the terms "*Satan*" and "*Devil*" were in their origin comparatively indefinite; yet it is a law of language, that words often become *appropriated* to certain definite ideas. Thus "*angel*" in Greek originally signified any messenger; but in the Old Testament and New, it is appropriated often to the beings we now call "*angels*." So "*bishop*" in its original Greek form meant an "*overseer*" generally; but now it is appropriated, both in the New Testament, in theological language and in common discourse, to a special officer of the Christian church. Even so the terms "*Devil*" and "*Satan*" are appropriated in the Old and New Testament, and in our day to a certain definite meaning, quite apart from their original indefiniteness.

As taught by Scripture, we see that but one being is intended by God wherever He speaks of '*Satan*' or '*the devil*.' The article bespeaks one party, and that a party well-known. Herein then lies the refutation of the Christadelphian scheme, with its many unproved significations of these terms. The wisdom of God has given us certain statements of fact, whereby to test any false theory, and to demolish it.

In the history of Job, Satan appears very prominently. Hereupon Mr. Roberts asks—"But who was the adversary, it may be asked, who proved such a terror to Job, against whom he exerted such power?" "All the answer that can be made is, *that there is no information as to who he was in particular*. (m.i.) His title would show that he was inimical to the interests of Job, and probably the sons of God in general,—a *wicked, overbearing lord*, (m.i.,) whose envy and malice were only equal to the dominion he seems to have exercised. It is impossible to be more specific than this in saying who he was." (m.i.) (p. 153.)

That is, Mr. R.'s theory fails! The article shows that he was a being well known to the writer, and to the readers of the Old Testament. And so he was, on our view. He was not, as Mr. R. supposes, a mere ruler of earth; for he leaves earth, and appears before the presence of God in heaven! When God enquires of him whence he had come, he replies—"From earth." That by the "*sons of God*," in Job, are meant angels, is proved by chap. xxxviii. 7. The Lord demands of Job where he was when He created the earth? "When the morning stars sang together, and all the *sons of God* shouted for joy?" Besides, Satan exerts supernatural power against Job. He brings against him, by a marvellous providence, the Sabæans and the Chaldeans; he draws down on his flocks the lightning, burning up both the sheep and the shepherds, and leaving in each case but one to bring the tidings. He raises a whirlwind, smites and overturns the house of Job's eldest son, and buries the family in its ruins. What has Mr. R. to say now? Why, that these were God's doings, and not Satan's. "It was God who inflicted the calamities at the adversary's instigation." I deny it. "The Lord said unto Satan, *Behold, all that he hath is in thy power*: only upon himself put not forth thine hand." Here God gives up Job's possessions into Satan's hand, *that Satan may smite them*. Still more markedly on the second occasion,—"*The Lord said unto Satan, Behold, he is in thine hand*; but save his life. So went Satan forth

from the presence of the Lord, and *smote Job with sore boils from the sole of his foot to his crown.*" (ii. 6, 7.)

'But even if Satan did wield miracles against Job, that no more proves him a supernatural agent, than it proves Moses to be so. God can delegate miraculous power even to mortal men.'

But there is no delegation of miraculous power here to Satan. To Moses God delegates the power of miracle; he possessed none before the day of the vision in the bush. Moses, in effect, asked for it as the proof of his mission, and God gave him the sign of it in the rod he held. But Satan does not confess powerlessness to effect his scheme: he has only to *use* power he possessed before. He neither asks for, nor receives any. Mr. R. may not know who this Satan is. We do! It is the same Satan who in our Lord's day oppressed multitudes, and bound one of God's people with disease for eighteen years, till Jesus loosed her. (Luke xiii. 16; Acts x. 38.) So then the Satan of Job is no mere mortal lord of earth; he has been living and oppressing from the creation till now.

With a glance or two at the temptation of our Lord, I will conclude this article. Here the system of unbelief breaks to pieces. Jesus is led up by the Holy Spirit into the desert, "to be tempted by the devil." This proves him to be a person; nay, the well-known person called Satan, and translated Devil by the Septuagint, in the Old Testament. "And when THE TEMPTER came to Him, He said, If thou be the Son of God, command that these stones be made bread." Here we have to do with a *person* who draws near to Christ, and after the temptation "leaves" Him. It is the same person who in previous ages tempted. It is his continual occupation; so that he is known as "THE TEMPTER." He tempted our first parents; he tempted Job, he tempted David. It is one person throughout.

'But if Judas could be a devil and yet be a man, (John vi. 70), why may not the tempter of Jesus have been a man?'

Judas is never called "*the devil*," or "*the tempter*." Satan is. Other reasons will appear as we advance.

Satan takes Jesus by his side (see Greek) into Jerusalem, and sets him on the pinnacle of the temple. Mr. R. supposes the pinnacle to be an elevated court or promenade. Nay, it could not be; for the Greek word would not signify it. It signifies, as Alford observes, the arched roof or gable, most probably the highest point of Herod's cloister, of which Josephus speaks. (Antt. xv. xi. 5.) The higher the height, the more suited to the occasion.

The devil quotes Scripture: here again we have to deal with a *person*. The drift of his temptations too is the same as that by which, in former ages, he had been so successful against Adam and Israel.

Satan next takes Jesus to the top of an exceeding high mountain, and in an instant shows him all the kingdoms of the world and their glory. Mr. R. assumes, that the scene could only be the natural one of Judæa. This begs more than we grant. The description evidently implies Satan's supernatural power. From no mount in the world could all the earth's glory be seen. 'But if it was supernatural power, why go up a

mountain?' To obtain the larger field of view. 'But who is this tempter?' Mr. R. cannot say with certainty: but here follows his idea of the matter. "The probability suggested by the fact that he had power to allot the provinces of the Roman world, is that *he was a leading functionary of State, or the Roman Emperor himself!*" Is not this extravagance itself? Mr. R.'s theory will never be made more ridiculous by an opponent, than it is here made by his own pen. He proceeds: "It is easy to understand how such a personage should attempt to satisfy what he would suppose Christ's ambition, by offering him the *dominion of Syria, (m.i.)* on condition of doing homage to the political god of Rome, as all the kings of the Roman habitable [earth] did, far and near. The tradition of a Jewish Messiah, who should put down all kings on earth, was active and wide spread at that period, and just at the time of the temptation, the fame of Jesus, as the claimant to the Messiahship, was beginning to spread." Whence did Mr. R. learn that? Not till after the temptation did Jesus begin to act as the Messiah: much less did any general expectation concerning the Messiahship of Jesus go abroad till after it. What Rome did think of Jesus' claims, long after He had stirred the nation by His claims, by His wisdom, and His miraculous works, may be seen in Pilate's contempt for the poor enthusiast who called Himself King of the Jews! It may be read at full length in the rough jokes of the soldiers, as they crowned this unarmed leader of twelve disciples with thorns, clothed Him in royal scarlet, and bent the knee in mockery before Him,—"Hail, King of the Jews!"

He proceeds—"It was not unnatural under the circumstances that Rome should seek by a stroke of policy to smother the rising revolution, and buy off the opposition of Him, who, by the world's rulers, would be regarded from the unholy stand-point of their own ambition."

Here is Mr. R.'s theory wrecked: his own hand has steered it on a rock, where it will break to pieces by its weight of absurdity. The Galilean peasant—to the world's eye, the carpenter's son—is addressed by the Roman Emperor, or the Secretary of State for Foreign Affairs, and is privately offered the dominion of Syria, if he will worship the Emperor! *The devil, the tempter, Satan, is the Roman Emperor! or some great official!* We are confident that Englishmen of common sense will prefer the old "superstition" which Mr. R. so flippantly attempts to deride, to his new form of unbelief. Much more will God's saints abide by His words.

Look again, reader! His lecture started with the assertion, that the devil was *no personal agent of evil*, but *a personification of the principle of evil*. In the history of Job, however, and in that of our Lord, he is driven from his moorings, and is swept into the very port which he denounces as a sand bank. The Satan of Job's day, the Satan of our Lord's, are really *persons*, though Mr. R. cannot tell who they are. The wisdom of God would make an archangel a fool, if he attempted to reason against Him. No wonder that the cavils of men turn to their own confusion!

Norwich.

R. GOVETT

"HIDDEN THINGS."

THE CHRIST OF GOD OUR EXAMPLE.

1. **T**HE Christ of God dwelt among us thirty years, known to none. At the end of His course, His disciples "beheld his glory," they only, for three short years, and then He went back to the bosom of His Father, having finished the work that He sent Him to do. What are we taught here? That Christianity shuns publicity; it is ever a thing unknown, a thing despised. So Moses was hidden forty years in the deserts of Midian, seen by God only. "Great is the mystery of godliness," in all its phases.

2. When Jesus emerged from the obscurity which for thirty years hid him from all but God, "He did not strive nor cry, neither was his voice heard in the streets." "See thou tell no man," was His constant charge to those that felt His healing power—for the praise of man was never sought by Him. How can they who are applauded among men be members of the rejected One, whom men despised. Can a member of Christ be popular in a world that crucified his Lord?

3. When He was twelve years old, Jesus declared Himself "about His Father's business,"—and for eighteen years afterwards He was utterly lost to human view. What is "the Father's business?" Can it be carried on in secret and in silence? Are we then most surely serving the Lord when our Father only seeth us? They do His will who "stand still" and "wait," who watch for the coming of their Lord.* There is no more astonishing promise in the Word than that to those that watch (Luke xii. 37.) That in Rev. iii. 27, speaks of honour, exaltation; but this of unutterable love, which, not content with humbling itself to the shameful death of the cross on earth, manifests the same devotion and self-renunciation in heaven, making the glory of its chosen its chief joy. Thus is Jesus "the same yesterday, to-day, and forever." And "because ye are sons, God hath sent forth the Spirit of His Son into your hearts"—the spirit of reciprocal love; and ye "love Him who first loved you," with the same divine passion (Rom. v. 5), and for His sake forsake the vanities of earth, denying yourselves, embrace the cross, and die to all but Christ. This is "the work" of the believer, to exalt Christ; this is his "Father's business." For this alone he lives. "In all the world," "to every creature," the believer preaches Christ by his deadness to all beside.

4. That the Son of God should choose the lowest condition—to be found among the sons of toil—"a carpenter," and "the son of a carpenter," that the Lord of all worlds should not have "where to lay His head." He looked round on a world shaken from its orbit by the fall, and saw in it only what ministers to evil, to sin, and sinks to the damnation of hell; and therefore His holy soul recoiled from the touch of its multifarious pollutions. In utter separation from all that earth approves, He dwelt apart—a stranger, an outcast, a vagrant—subsisting on a charity unsought, unsolicited, taking no more than His daily bread. Is there no lesson to be learned from this? How many among the thousands that profess His name can say, "We have

the mind of Christ?" (1 Cor. ii. 16.) "As He regarded the fascinations of earth, so do we: as He shrank from the polluting touch of its pleasures, so do we; as He preferred the world's hate and scorn to its friendships, so do we." Such was the judgment of Christ in reference to all sublunary things: how will they face Him at His coming who have formed and act upon a different judgment?

5. Who can pretend to more love for souls than He possessed who wept over Jerusalem? The grace of Christ would have flowed as freely as His tears. The almighty fiat, that spake light into being, could have flooded the minds of the dwellers in Jerusalem with the knowledge of the truth; but, though the compassion was not feigned, the doom of the city was not averted, and they perished miserably over whom "Jesus wept." God was not more the God of love when He sent His Son to save men, than He was when He sent the flood to destroy them; for He saith, "I change not." Alas, can love assume a vengeful form? Can pity pour out vials of wrath? Yes! God will perform His strange work of judgment, though His name is love. What was it that provoked wrath in the days of Noah? See Matt. xxiv. 38. Intense worldliness is the very character of our times. Never was forgetfulness of God more apparent, never were men more daringly rebellious. "They have changed the ordinances:" they mix God's wine with water; the commandments of men set aside the commandments of God. "All that the Father giveth me shall come unto me," said Christ. God knows them only that are in His Son. His eternal purposes of mercy and covenant love concern them only who, chosen in the counsels of eternity to be "the Bride," "the Lamb's Wife," Christ himself being her dowry for ever, are "the fulness of Him that filleth all in all." For them mercy is reserved. The world, the fashionable, political, commercial, religious world lieth in the wicked one; but "the chosen" lie "hid with Christ in God." For them the Saviour shed His blood: over a godless world He shed His tears; and all that "have His Spirit" do the same. So David (Psalm cxix. 136): "Rivers of waters run down mine eyes because they keep not Thy laws." So Jeremiah (ix. 1): "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c. So also Ezekiel (ix. 4, 5, 6): Christ and His chosen weep over "them that are lost;" but at the same time with an "Even so, Father," they acquiesce in "the purpose of God."

(To be continued.)

Montagu Street, W.

EDWARD LOXDALE.

* "Dear brother Chapman remarked the other day, that 'Christ on the cross doing nothing, did everything.' The flesh is so restless, so self-willed—it cannot bear to be driven up into a corner—it cannot bear to be unable to move, nailed hand and foot to some painful cross. But sooner or later it must be. Martha seems to have accused Mary of being idle. This must have wounded Mary's spirit. Did she do anything? No! she kept her lips closed and Jesus spake for her. He spake sweet words and put all right. Here then, are two lessons. Christ Jesus, nailed hands and feet to the cross—doing nothing, did everything: and Christ speak for us if we leave our matters entirely with Him. Christ opens His mouth for the dumb—He pleads the cause of the poor and needy." *Extract from letter.*

KINGDOM OF HEAVEN AND ITS MYSTERIES.

(Continued from page 50.)

HAD the nation received the Lord as their Christ and King, the Romans would have slain Him, and thus having been made a sacrifice for sin, God would have raised Him to His right hand. When, after the raising of Lazarus from the dead, He rode into Jerusalem on the foal of an ass, according to the prophet Zachariah ix.: "Behold Thy King cometh," &c., the people seemed almost ready to receive Him, and the Gentiles, also awakened, were ready to receive the King of the Jews, the Son of David, who had raised the dead. The chief priests and elders of the Jews trembled, saying, "What shall be done; the whole world has gone after Him, and the Romans will take away our name and nation; it is necessary that He die, and the nation perish not." He himself declared His kingdom could not come unless He died and was buried. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" and that by His bearing the judgment of this world on His own body, the prince of this world must be cast out; and by being lifted up from the earth, He would draw all to Him! The kingdom of the heavens, therefore, could not come until Jesus the Christ was exalted above the heavens.

In the 16th Matthew, the Lord, alluding to His rejection by Israel, speaks for the first time of one, and that the blessed one, of the mysteries, which would be developed after the kingdom of the heavens, as set up in His ascension, should be preached, that is, the building together of His especial assembly, or gathering from among men, of those who, during His rejection, should own Him as the Christ, the Son of the living God. He appoints the apostle Peter first to open, by preaching His death and resurrection, the kingdom of the heavens to Jew and to Gentile; and *this as a distinct thing from the building together of the believers as one body, the body and co-heirs of Christ when he comes to reign.* "I will give thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon earth shall have been bound in heaven, and whatsoever thou shalt loose on earth shall have been loosed in heaven." He then immediately spake of His death and resurrection which should be accomplished at Jerusalem. Accordingly, after He had gone up to the right hand of God, exalted above the heavens, He sent down the Holy Ghost to dwell in the believing Jews, according to the prophet Joel, and Peter stood up and proclaimed that Jesus whom they had crucified was "exalted to be Lord and Christ." That He had shed forth from the heavens the Holy Ghost upon His servants and handmaidens, who had believed, and they were all commanded to be baptized into His name for the remission of sins, and they would receive the Holy Ghost. That those things which God had before shown by His holy prophets, that Christ should suffer, He had so fulfilled; let them therefore change their minds and acknowledge Christ's death for the remission of their sins, so that the times of refreshing should come from His presence, and God would send Jesus

Christ whom the *heavens* must receive until the times of the restitution of all things. Thus then was the kingdom of the heavens opened unto them, and proclaimed as immediately to commence by the revelation of Jesus Christ from heaven in turning every one of *them* from their iniquities *first*, and then to extend its saving power to all the kindreds of the earth.

Thus Peter used the keys of the kingdom of the heavens, opening the kingdom to Israel. Likewise also he opened with the same keys the kingdom for the Gentiles, as seen in Acts x., when he preached to the centurion and his company at Cæsarea—preaching peace by Jesus Christ as Lord of all—as ordained of God Judge of all, and through whose name, as now exalted to the heavens, God proclaimed remission of sins, and as they believed, the Holy Ghost fell on the Gentiles, as before upon the Jews; but alas, as of old, Israel was turned back through unbelief to perish in the wilderness, so now did this rebellious people declare by their chief priest and rulers, that they would not have this *Man* to reign over them. They would have no king but Cæsar. The rebellious husbandmen had killed the heir and now refused to acknowledge Him, though raised from the dead. The kingdom of the heavens therefore could not fully come!

(To be continued.)

Brampton, Torquay.

LEONARD STRONG.

THE REST OF THE PEOPLE OF GOD.

THOUGH by nature we tread in the footsteps of Cain,
And our dwelling-place fix in this city of Nod;
Yet when Jesus restores us to Eden again,
We aspire to the rest of the people of God.

The delights which the gospel affords here below,
Make a paradise bloom on this thorn covered sod;
But in vain shall we look for repose till we go
To the rest which remains for the people of God.

We confess we are strangers and pilgrims on earth,
Pressing home by the path which our forefathers trod;
We are dead to the world, and by heavenly birth
Are made heirs to the rest of the people of God.

Though we're often discouraged because of the way,
We'll continue our wilderness journey to plod;
For our night shall soon sink in the dawning of day,
And our griefs in the rest of the people of God.

With a staff in one hand, in the other a sword,
With our leins girt about, and our feet firmly shod;
We'll on pilgrimage hasten with hearty accord,
Till we enter the rest of the people of God.

Though we walk through the vale of the shadow of death,
We no evil will fear; for the staff and the rod
Of our Shepherd shall comfort us, till our last breath
Bear our souls to the rest of the people of God.

Then, that body and soul may together be blest,
Our corruptible flesh shall be laid in the clod;
And at last without blemish shall rise to the rest
That for ever remains to the people of God.

St. John's, New Brunswick.

TIMOTHY HARLEY.

THE LIVING CHRIST!

There appeared lately in a periodical the following lines.

A YE, ages long endured his span
Of life, 'tis true received
That gracious Child, that thorn-crowned Man!
He lived while we believed.

While we believed on earth He went,
"And open stood His grave,
Men called from chamber, church, and tent,
"And Christ was by to save.

"Now He is dead—far hence He lies
"In the lorn Syrian town;
"And on His grave with shining eyes
"The Syrian stars look down.

On reading the above, the following reply was written.

REPLY.

GH, no! He is not dead! 'tis *thou* art dead!
He lives! He lives and reigns for evermore!
Though once in weakness on the cross He bled,
Soon He will come again in glorious, awful power!
Then, with thine eyes, thou shalt thyself behold
"That gracious Child!" that woe-worn, "thorn-crowned Man!"
When, as a scroll, the heavens are unrolled,
And He, the Christ, appears upon His great white Throne!
Poor, hapless being! whither wilt *thou* flee?
Where wilt *thou* hide thee from those awful eyes,
When, to thy soul's confusion, thou shalt see
In no lorn Syrian grave the Christ now lies?
'Tis thou, thyself, art dead to heavenly things
When thou canst thus deny THE LIVING CHRIST!
He is the Lord of lords, the King of kings!
His Church's Hope, her Refuge and her Rest!
Where is *thy* refuge, soul, where is *thy* rest?
What doest thou build on for eternity?
O were the secrets of thy heart confest,
There darkness reigns, and sad uncertainty.
Turn thee to Him, the living, gracious Lord!
Turn, ere thy day of hope be fled away!
And by the life into thy spirit poured
Know that He lives, the Fount of life for aye.
Oh, Christ, Thou blessed One! Thy people know
Thou livest, and doest live for evermore.
To Thee in homage every knee shall bow!
Thy foes shall tremble, and Thy Church adore!

M. J. MONCH.

A LETTER TO A FRIEND.

MY dear Christian Brother,—I thank you for your letter and help to the Lord's work in my hands. You need not fear my neglecting the publication in the midst of my numerous other engagements. The Lord has, in a remarkable manner, opened the way for "*The Voice*," and is almost daily raising up fresh friends for it; using it also (as I see in many cases coming to my knowledge) for the conversion of sinners, and the stirring up of Christians, through the hope of the Lord's coming. So that I could not but regard it as the first and most important part of the work the Lord has graciously put into my hands. Other parts of the work must, however, have their share of continual attention. I desire to meet in a practical manner, an objection often made

by those who really understand little about our views, namely:—"These millenarians are an impracticable people, discussing speculative matters, and leaving the world as it is." Earnest evangelizing work must go along with the solemn declaration that "*the Lord is at hand*;" and that work should have a special character from the circumstances of our times. On that point I refer you to an article in this number—"Our Present Service." Without daring to fix any date for the coming advent. I am strongly impressed with the conviction, that *it is very near*, and I desire to work accordingly, and continually pray God that I may be found faithful.

You think that I ought not to allow "the differences of opinion on minor points" to appear in "*The Voice*." Kindly bear in mind the difficulties of an editor's position. I seek to please all my friends, so far as I can do it with a good conscience before God. We cannot ignore those differences, and so much having been said and written on them, all enquirers after truth must necessarily be aware of them. Thus we seem compelled occasionally to refer to them; but I assure you that this shall be done as sparingly as possible. And it is easy to point out to the adversary, that however we may differ on subordinate points of detail, we are all agreed on some material parts of a great outline of truth—students of prophecy, as with one voice, are now saying, "*Behold, the Bridegroom cometh!*"

I can give you no explanation of the fact to which you allude—that "other publications on the subject of prophecy seem to ignore the existence of "*The Voice upon the Mountains*." I am not careful to enquire about this. I know, through a lifelong experience, how eager Satan is to sow dissension amongst the Lord's people; and eagerly do I hail any opportunity of co-operating with those who love the Lord Jesus Christ in sincerity. Perhaps many well-disposed Christians waited to see what might come of the new publication, and of the "*Trinity Room Christian Work*," in general. Whatever hindrance there may have been, only tends now to make more distinct and undeniable the gracious favour and continual blessing of our God. As it respects "*The Voice*," it is no little matter to be able to say that 93,000 copies have, up to this time, been spread abroad, and these not only in all parts of the United Kingdom, but in other and distant parts of the world. Christians who study the prophetic scriptures will be gradually led to see that here the Lord has given them a point of union and a means of mutual information and co-operation. And whilst I feel this, I would by no means detract from the value and importance of other publications. I simply point to the *cheapness* of this, and the opportunity thus given for its extensive circulation.

It may be worth while also to notice this remark in your letter:—"You do not seem to follow closely any one of the great parties amongst prophetic students." No! my dear brother, and I feel thankful for it. I believe it has been a hindrance—in some cases, indeed, an insuperable barrier in the way of the progress of truth—the strong and sharply defined *parties* which have been formed. When men learn "*views*" by intercourse with "*acknowledged teachers*," they are neces-

sarily moulded into certain patterns, the edges of which are so sharp that they cut each other. It is so different when the Holy Spirit is the real Teacher of a humble-minded child of God, who, with a deep sense of personal responsibility, sits down to search into Scripture for himself. I may, however, add—partly in reference to some of your remarks—that I am not “a novice” in the important matters on which I write. It is now thirty-five years since I published my first tracts on these subjects. I am well acquainted with all the opinions of the various schools of prophetic interpretation. I have known and had personal intercourse with most of the writers on prophetic subjects during the last thirty years. During that time I have been continually studying God’s Word, as well as reading all that was published on the subject of prophecy. All this has had its use, for God overrules and works by a varied instrumentality; but I am come now, by the grace of God, to take the Scriptures alone, and praying over them, diligently seek out, “*what the Lord saith*,” with a desire to speak only that which He declares.

By no words of mine could I adequately express my solemn conviction of the sad and rapidly growing features of the evil days in which we live. A deep-seated spirit of infidelity runs everywhere, scarcely beneath the surface of European society. It takes many forms, as it is found amongst men of science, literary circles, hard men of the world, lovers of pleasure—the fashionable world, as it is called, with politicians, and, alas! even amongst “*Divines*” and “professors of religion.” All this shews the predicted apostacy of the last days to have already set in. The tide is rising; all things are shaking. Many an old foundation is being deeply undermined. The crisis is nearing every hour. Who is safe? The man who is in Christ Jesus! What shall stand unmoved? The purposes of God as revealed in Holy Scripture! “*Wherefore*, we receiving a kingdom which cannot be moved, let us hold fast grace, whereby we may serve God acceptably, with reverence and godly fear: FOR OUR GOD IS A CONSUMING FIRE.”

When I commenced this I had no idea of its meeting any eye but yours; but as I wrote on, the thought came into my mind that the few simple words written in this familiar style might be used of God to others. I now purpose, therefore, to put it into the June number, if the space can be found.

I am, dear brother, yours in the Lord,

10, *Harley Road*, N.W.

T. GEORGE BELL.



THE KNOWLEDGE OF CHRIST JESUS.

(Continued from page 52.)

UNDER the control of angels, the present age abounds in wickedness. Their constant vigilance, and utmost exertions, have not been able to check effectually the torrent of licentiousness which sweeps over heathen and christian lands. National establishments and religious societies have, contrary to the end proposed, produced an abundant harvest of formalists,

hypocrites, and workers of iniquity. Satan having transformed himself into an angel of light, hastens on those “perilous times,” foreseen by Paul, as characterizing “the last days,” when “men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God;” and these, not heathens, not atheists or infidels, but “having a form of godliness, but denying the power thereof.” (2 Tim. iii. 1–5.) Even in the Apostle’s time this mystery of iniquity did “already work.” (2 Thes. ii. 7.) False brethren, Judaizing teachers, grievous wolves not sparing the flock; men speaking perverse things to draw away disciples after them, had appeared among the saints, and denied, by their practices and teachings, the power of godliness. “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. (Phil. iii. 18, 19.) It does not require much research to trace to apostolical times the succession of such earthly-minded men, who, as in the case of Diotrephes, (3 John,) “receive not the brethren, and forbid them that would, and cast them out of the church.”

But unto the angels, God hath not put in subjection the age to come. (Heb. ii. 5.) The Son of God is indeed now, and has ever been, supreme by right; then, He shall be in fact. His mighty word shall annihilate the wicked and all their designs. He loves righteousness, and hates iniquity; and is perfectly able to discern and judge. His accession to the throne—His own throne—shall be an occasion of gladness to the whole earth. Anointed with the oil of gladness above all His fellows, under His sceptre, righteousness shall prosper.

If we look onward beyond the future dispensation of blessing to the earth, we see the first creation waxing old and decaying. Like a worn-out garment, it is folded up and thrown aside; it perishes. But He, the Maker of all, remains unchangeably the same. “Unto the Son, He saith, Thy throne, O God, is for ever and ever.” (Heb. i. 8.) His glory and power, His grace and truth, His love, His finished work, are subject to no failure, no decay; but remain for ever the stay and support of all who have trusted in Him; “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. ii. 1.)

Christ raised from the dead, set at God’s own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named; not only in this age, but also in that which is to come; and having all things put under His feet, is given of God to the church: “God gave Him to be the head over all things to the church.” (Eph. i. 20–22.) What earthly system of government can be found suitable to such a Head for such a body as His church? Popery, like Judaism, has an earthly head, called by name, “Christ’s vicar.” But does He who is

risen from the dead, and who lives for ever, require such a vicar? God did give an earthly head to the earthly system of Judaism. But who gave the Pope? "The foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," (Eph. ii. 20,) requires neither vicar nor succession. It remains what it was at first, "the foundation;" and if we deny the Pope's authority, shall we put Christ in his place, as if the risen man, the Son of God had need, like the Pope, of legates and councils? He, who while on earth was "in the bosom of the Father," (John i. 18,) who said, "Where two or three are gathered together in my name, there am I in the midst of them," (Matt. xviii. 20,) and on the point of ascending to heaven: "Lo! I am with you always, even unto the end of the world," (Matt. xxviii. 20,) He has not left us orphans. He has sent the Comforter, the Divine Paraclete, according to his promise, "If ye love me, keep my commandments; and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." (John xiv. 15-17.) The only true and faithful One, the divinely given model to all husbands, has not placed His bride under another pædagogus. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. . . . No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh and of His bones." (Eph. v. 25-30.) Surely it behoves a true and faithful wife to allow no authority to stand between her and her husband; but to claim her right and take her place and listen to his words.

"Would to God," says John Wesley in his preface to notes on the New Testament, "Would to God that all the party-names, and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear His Word, to imbibe His Spirit, and to transcribe His life in our own!"

Bouley Bay, Jersey.

P. OLIVIER.

QUERIES ANSWERED.

I. "Is the beast, in Revelation xiii., rising up out of the sea, the Man of Sin referred to in 2 Thess. ii. 3?" T. S.

Not the Man of Sin himself, we think; but that which he comes to possess—the Roman Secular power. You will get light on Rev. xiii., by comparing it with Daniel vii.; especially as you remember that in the latter scripture you get the same things that are set forth in Daniel ii. In the image of Daniel you get a picture of the times of Gentile dominion. 1. The Babylonian; 2. The Medo-Persian; 3. The Grecian; 4. The Roman Empire. You have the same in Daniel vii., in the four beasts. The fourth beast, "dreadful and terrible," with its ten horns, is manifestly the Roman dominion or empire, the ten horns signifying a ten-fold division of that empire; and THE LITTLE HORN which rises up in the midst, or "among them," is the

"Man of Sin." The beast of Rev. xiii. is therefore identical with the last of Daniel's four. It is the Roman Empire, and we think the ten crowned horns represent ten kings; the seven heads, representing, as many have thought, seven forms of government. The dragon, who gave power to the beast, is evidently Satan. The wounded head is generally believed to refer to the imperial form of government. This deadly wound is healed—that is, the Empire is restored—and "all the world wondered after the beast." Thus "the little horn" comes to power, the real power of the empire, the ten kings being altogether subordinate unto him. He is "the Antichrist,"—"the Man of Sin," and the whole world wonder at him.

II. "Are you expecting the rebuilding of ancient Babylon in order to its complete destruction, as foretold in Revelation xvii.?" W. H.

We do not think that ancient Babylon, and the "Babylon the Great" of Rev. xvii. are identical. Babylon the Great is said to be a woman—the mother of harlots. She represents, we believe, apostate Christianity. There is a remarkable series of parallels in the things of God and the copies which Satan presents. 1. Christ and Anti-Christ, the God-Man and the Man of Sin. 2. The Spirit of God and wonders to be wrought by Satanic agency. 3. The true church spoken of as a woman—"the bride, the Lamb's wife;" and this woman of Rev. xvii. Babylon, being the first centre of Gentile supremacy, when Nebuchadnezzar commenced "the times of the Gentiles," the Holy Spirit in the Scriptures uses the name to represent the centre of evil at the last. Many will say that thus Babylon is seen to be "the Church of Rome." We agree with this in part, but not altogether. Babylon, we think, is intended to represent that Ecclesiastical Apostasy of which the Papacy is the centre; but all would be included which partakes of the same character. We think the Scriptures very clearly teach that this woman gives place to the "Man of Sin," and is not that "Man" himself. The destruction of ancient Babylon typifies that of the mystic Babylon, and the latter is accomplished by the "ten horns," or kings, who first gave the woman her power; whereas the Man of Sin is to be destroyed by our Lord Himself at His coming. We think this very plain and beyond question. The power of the Roman Empire (represented by "a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns,"—evidently the same as in Rev. xiii.), will first carry this woman, and then hate her and agree to "burn her with fire." It is after she is off the scene that "the Man of Sin" takes his own prominent place.

III. "Do you think that Napoleon is to be the Man of Sin?" AN EARNEST SEEKER AFTER TRUTH.

We believe that the "Man of Sin" will be really a man. That he will come in peaceably and "by flatteries," and at length possess the real power and authority throughout the ten kingdoms of the Roman Empire; that he will first help and then join in destroying the woman on the scarlet-coloured beast; that both secular and ecclesiastical power will then be his; that he shall reign during 1260 DAYS; that he shall make war with "the saints," or separated ones—not the heavenly saints, who are gathered and safe with their Lord above; but the earthly ones, namely the Jews; that all shall worship him, whose names are not "in the book of life." This being all plainly declared concerning this "Man of Sin," we think it not only premature, but altogether contrary to the grace which becometh the follower of Christ Jesus, to fix upon any living person. As we would make prayer for all men, so would we pray the Lord to bring to the knowledge of His own love, the Emperor Napoleon. If we joined in such a prayer, who can tell but that the Lord might grant our request! We could not pray for him if we believed him to be THE ANTI-CHRIST. And further, could not God change the whole aspect of things in a few hours. Though it looks, as many say, as if the Emperor of the French was to possess the whole power of Europe, might we not hear of his death to-morrow? or if he lives, might not another rise up and Napoleon retire from the foremost place which he now occupies? We cannot tell what a day may bring forth. EUCROA.

NOTICES OF BOOKS.

 We only notice such as are sent to us for the purpose.

"The Kid in Milk; or the Second Covenant on Sinai." By R. Govett. No publisher's name given. This pamphlet interested us very much. It may not be so to the superficial reader, but will rather require that he should "give his mind to it," as he reads it a second time. Mr. Govett makes various suggestions, and offers explanations in respect to the laws given to Israel, which appear new, yet deserving of our serious consideration. We were especially pleased with his remarks on that command:—"The first of the first-fruits of thy land thou shalt bring to the house of Jehovah thy God." The writer says:—"Jesus is 'the first fruits' in resurrection. This we know is His title. (1 Cor. xv. 23.) He was to be 'the first of the first fruits.' Paul testified 'none other things than those which the prophets and Moses did say should come: that the Christ should suffer, and should be the first that should rise from the dead.' (Acts xxvi. 23.) This then is a command to the Jew to conduct Jesus as the Messiah—the first that should rise from the dead—to the temple. Now Jesus, in order to give the fullest opportunity for this, for some months before His sacrifice, publicly presented Himself to Israel, and traversed the whole land of Palestine; beginning at Judea, passing through Samaria and Galilee, crossing over the Jordan to the parts beyond, and ending His circuit at Jerusalem." Upon that command (so very little understood), "Thou shalt not boil a kid in its mother's milk," (Exodus xxiii. 19.) the writer says:—"Now this seems, at the first glance, to be a command against cruelty. The mother's milk is given in mercy by God for the nourishment of the life, and the increase of the limbs of the kid. But men might wrest it to a hostile and destructive purpose—similar to this, then, would be its spiritual meaning. By milk is meant the simpler principles of the Word of God; 'as new born babes, desire the sincere milk of the word, that ye may grow thereby! The Lord's Word is intended to edify the soul and nourish it in faith.' "That Word of God, then, which was given to sustain and increase their faith, and the faith of Messiah, might be misused with a view to shake and destroy it." We would have been glad to have had room for longer extracts, but these will show the application which the writer makes of the command. We could not read his explanation without being painfully aware how much there has been among Christians of this wresting Scripture, and making the "milk of the Word" the means of cruel injury to their brethren. Thus applied, the command is very searching, being so suggestive. "THOU SHALT NOT BOIL A KID IN ITS MOTHER'S MILK."

"Holiness, as set forth in the Scriptures." London: Morgan & Chase, 38, Ludgate-hill. This is a very admirable selection of Scripture passages on the subject which the title indicates. The whole contents of the book, with one short exception, are quotations from God's Word; and as we looked them over, we could not but feel how weighty they were, as suited to these present times, when there is so much of loose and worldly walk amongst those who profess to be the followers of Christ.

"The Holy Life. The Rest of Faith. The Way of Righteousness. Jesus a Saviour from Sin." London: Morgan & Chase, 38, Ludgate-hill. Illustrating the same subject as in the book last noticed, we have here "three narratives of Christian experience, testifying to the power of our Lord Jesus Christ to save from sin." There is much important truth in this little book, set forth in a very interesting manner, and we pray the Lord abundantly to bless its circulation amongst Christians.

"The Apocalypse Expounded by Scripture." By Mathetes. Vol. I. The Epistles to the Seven Churches. London: James Nesbit & Co., Berners-street; Norwich: J. Fletcher. This valuable work consists of four volumes (see advertisement on our cover.) The whole has been kindly sent to us by the author; but we at present confine our notice to the

first volume, the only one we have as yet been able to read. We took it with us on our voyage and journeying amongst the Channel Islands, and read it carefully. It contains an exposition, with much careful investigation into the meaning of the Epistles to the Seven Churches. It will not be expected that we agree in every expression in a book of 286 pages; but there are very few of the statements with which we do not agree, and we cheerfully acknowledge that in reading it we have had light thrown on several passages of God's Word. We acknowledge our obligation to the writer, and strongly recommend his book. We trust to be able to read the other three volumes before issuing our next number.

"The Petition: What wilt Thou that I shall do unto thee?" By M. J. M. Sixpence per dozen. Sold at B. P. Shepherd's, 2, Mall-place, Clifton; B. Pearson, Milsom-street, Bath; W. Yapp & Co, 70, Welbeck-street, London, W. This is another of the very beautiful poems of our correspondent, Miss M. It carries with it the manifest evidence of deep spirituality, as well as a high order of poetic ability. May the Lord graciously use it for the edification of many of His dear people.

INTELLIGENCE.

Demerara.—[Extract from letter—Mrs. Huntley to Mr. Strong of Torquay]:—"My husband was so much better last week that he was able to baptize 22 believers. It was a very solemn time. Our brother, Mr. Randall, opened the meeting with the hymn—'Jesus, and shall it ever be, a mortal man ashamed of Thee.' My husband, Mr. Christie, and Mr. Randall took part in prayer and speaking. The two first to go down into the water were dear young women, daughters of godly mothers who had long been praying for them. The other 20 followed one another into the water, coming up with praises. On Lord's day morning we had a precious meeting. This was only the second time I had been able to sit at the table of the Lord this year. I was so refreshed. It did my heart such good to see the dear young converts taking their place at such a feast. The Lord helped our dear brother, Mr. Randall, in teaching. The Word of God was very sweet, and the meeting in the Spirit. On Monday morning some of the young women came to see me. They were full of joy. I exhorted them to cleave to the Lord with purpose of heart and prayed with them. There are several more enquirers, who have been awakened under the gospel preaching. Our prayer meetings are so very much in the Spirit. The day after the baptism the Indians came for my husband; and the following day he procured a schooner for himself, boat hands, and boat, to convey them to the mouth of the Berbice River, up which they must row in the boat. He expects to be away five or six weeks. The Indians who came for him are named Leonard Strong, Charles Aveline, and Aaron Huntley. I trust the Lord will bring him back in safety, and make him a blessing there. We rejoice to hear of more fellow labourers coming out to us. The Lord direct our brother and sister Gardner. We shall hail their arrival with joy. The frame for our meeting room in George Town is expected home to-day. I do trust we shall have means from the Lord to finish it. It is impossible to go on with our present room much longer; it is thronged to excess. Our eyes are up to the Lord for help. The Marshes are in town to-day. They are very well, and have been up to Hyde Park and Isurru. Our brother Wenman is at Berbice, preaching to large congregations. The Lord is blessing his labours to the salvation of many. To Him be all the praise."

The Channel Islands.—In the good providence of God I have been enabled again to visit Guernsey and Jersey. M. Olivier, who had been in London five weeks, and helping in the work, accompanied me. We had an evening with M. Achille Maulvault, in Guernsey, as we went. It was most pleasant and refreshing; we found him an earnest and loving brother in Christ, full of love to the Lord, and greatly stirred up in the hope of the Lord's coming. In Jersey I had many im-

portant opportunities of scattering the seed of truth. I was cordially welcomed by brother Sinel, who was the first to invite me to the island some years ago. I was favored with his hospitality whilst I remained, and with him went to various parts of the island, and met again with former friends. We had two profitable meetings at St. Aubin's: the first in the room of the dear aged sister, Mrs. Lequyer, who has been referred to before in *The Voice* as taking so deep and practical an interest in my work for the Lord. She got her room filled, and it was very encouraging to see the love of all the dear Christians who came towards this sister, 82 years of age, who has been 40 years waiting and watching for the Lord. The second of the meetings at St. Aubin's was in the French Independent Chapel, by the kind invitation of M. Perchaud, the pastor, who also shewed me the greatest kindness, and invited me to hold meetings in his chapel at any time. At St. Helier's I had three meetings in the Hotel de Ville. On the Sunday afternoon we had a very encouraging opportunity of preaching the gospel, and distributing several hundred tracts in the Valley des Vaux. This is a most beautiful valley, surrounded with woods and tea-gardens, and a place of great resort by pleasure seekers in the month of May. The people poured in streams up and down. Great numbers took seats on the grass under the trees—others stood around us—and listened as the gospel was preached in French and English. The brethren, Ollivier the younger and Sinel, who both spoke on this occasion, purpose to carry on the effort by preaching there each Sunday when the weather is suitable, and I engaged to supply them with tracts. I went out twice to Trinity, where dear brother Ollivier ministers to a gathering of Christians—the "Mitspa" congregation, which has so often and so liberally helped us in our endeavour to minister to the need of poor Christians in London. It was a great privilege to meet with them again. I spoke to them for some time in English; M. Ollivier translating sentence by sentence as I spoke. Thus all were able to understand—for some understood no French, and many understood no English. It was very pleasant, according to their simple primitive manner, to sit down and remember the Lord's death with them in the "breaking of bread." When I left Jersey it was with deep thankfulness to the Lord, for my heart had been greatly refreshed by the warm-hearted and truly Christian sympathy shewn to me by so many who love the Lord. I had the pleasure there of making the acquaintance of another Christian brother, M. Arodeau, from Angoulême in France, who accompanied me back to Guernsey. There I lectured on the Lord's coming to a large congregation in the French Independent Chapel. I was also very cordially welcomed by my old friend Dr. Stewart, minister of the Presbyterian congregation in the town of St. Peter Port; and also by Mr. Dunlop, another minister to whom he kindly introduced me. I believe the open door for usefulness which the Lord gave me during the fortnight was not limited to the public testimony in rooms and chapels; but I felt that the private intercourse I had with so many Christians was mutually profitable, and that the Lord would stir up future effort by means of it. And especially in or by my consultations with the brethren Ollivier at Trinity, and Maulvault in Guernsey, as to openings for the truth in France, and as to the French residents in London. On both these subjects I hope to inform my readers on some future occasion, when our plans are (if the Lord help) more matured and settled. There was one thing I had to regret in my visit to Guernsey: and that was my failing, through the stormy weather, to reach Guernsey in time to preach in the Presbyterian Chapel, which had been kindly opened to me. I was also sorry to miss an interview with the Christian brother, Joseph Steer, of the Hanois Lighthouse. He was to be on the main land for a few days, and fixed to meet me; but I did not reach Guernsey until after he had returned to his duties in the lighthouse, which stands in the midst of a group of rocks off the south-west corner of the island, one mile from the shore. There this dear brother spends the most of his time, often amid the stormy waves rolling in with mighty force from the broad Atlantic; and there, with such a wild and desolate scene around him, he is comforted by the bright and certain hope of the Lord's coming.

T. GEORGE BELL.

Meetings in Trinity and in Hall Park Rooms.—Besides the regular work going on as usual, and having very manifest blessing, there have been several special efforts during the past month. Mr. Habershon and the teachers invited 400 of the parents of the Sunday School children to tea on the 13th May. Addresses were given by Col. Campbell, Dr. Habershon, Mr. Habershon, and Dr. Bell. Great attention was given, and a solemn impression appeared to be produced. On the 12th May a tea was given to the poor usually attending the Hall Park Room. An interesting feature in the evening's proceedings was the sale of articles for the help of the work. A kind Christian gave the materials; the poor prepared the articles; and the poor purchased them this evening to the amount of £1 10s. £1 of this is to be used in the purchase of further materials, to be made up again into useful articles. After the tea a little simple meeting took place; Dr. Bell, Mr. Russell and Mr. Tupman taking part in the same. On the evening of May 18th, a free tea was given in Trinity Room to one hundred of the poor. Gospel addresses were given by Dr. Bell and Mr. A. Cater.

TRINITY ROOM WORK.

Dr. Bell thankfully acknowledges the following contributions—

For the Country Evangelizing.—Miss T., for the Channel Islands, 10s.; and 10s. for general evangelizing. R. S., Leeds, 3s. 6d. G. E., Manchester, 5s. W. B., Lynnmouth, 5s. "A sister in Christ for the Channel Islands work," 10s. J. B., Olney, towards Channel Islands expenses, £2. M. A. R., for general evangelizing, 2s. 6d. "Susan," St. Aubin's, Jersey, 2s. 6d. "A friend," ditto, 2s. 6d. Mrs. L., ditto, 10s. "A widow's mite," 5s. A. B., Chagford, Devon, 5s. H. R., Oxford, 2s. S. T., Penzance, 2s. 6d. A young believer, Jersey, 2s. 6d. "A labourer in the gospel," 5s. G. C., South Newington, Oxon, 10s. Colonel B., 5s. "I received £1 as a present, and the Lord guides me to send you half of it as a thank-offering to Him," 10s. "A sister in Christ," a one pound Jersey bank note. "For Jesus' sake," £2. From Newcastle-on-Tyne, "A widow's mite in the good cause you are engaged in, and may the Lord prosper," 3s. F. G., 5s. R. W., Hereford, 2s. 6d. A parcel of stamps put into hand, 6s. 10d. J. C., Morpeth, Northumberland, 2s. Miss S., for portraits sold at Lynton, £1. "One who is watching for the Lord," 10s. E. T., Cheltenham, 2s. 6d. "An offering for the Lord, the profit on the first two articles I sold in commencing business," 4s. 6d. "Towards the Nottingham evangelizing," 5s. J. S., Sidmouth, Devon, £5. "For Jesus' sake," 5s. "With Psalm cxix. 57," 10s. R. S. E., 2s. 6d. F. W., Inverness, 3s. "One who heard you at Guernsey," 5s. "A sister in Christ," 10s. W. A., Weston-super-Mare, 2s. 6d. J. H., Glasgow, 5s. "A labourer in the gospel—second offering," 10s. Stamps in blank envelopes, Exeter, 2s. 6d.; Hastings, 3s. M. Haemmerlin's evangelizing in the Vosges, 19s. 3d. W. R. R., Tunbridge Wells, 5s.

For the Home Work.—Mrs. C., 1s. Mrs. M., 2s. 6d. "A domestic servant," 2s. 6d. W. S., 2s. Two in fellowship, £1. "A young disciple," 1s. 6d. In boxes, April 25th, £1 15s.; ditto, May 3rd, £2 0s. 4d.; ditto, May 10th, £3 7s. 9d. "With Christian love, for your own use," E. R., £2. In boxes, May 17th, £3 3s. 4d.

For the Poor.—E. T., Exeter, 2s. From the Mitspa Meeting of Christians, Trinity, Jersey, £2. Towards the free tea, 3s.

For the Voice.—Mrs. B., Kingstown, Ireland, 5s. A friend, 5s. Miss T., 5s. Mrs. G., Haverstock-hill, 5s. J. S., Sidmouth, £5. W. B., copies sold, £2 0s. 3d. W. T. R. ditto, £2.

Miscellaneous.—From a friend in the country, 5000 gospel tracts. A parcel of articles for the sale from Lynnmouth, from two orphan sisters. "Real Honiton lace, for the Lord, with much love, M. A. G., Lynnmouth." Miss L., Lynnmouth, articles for the sale. M. G., Middleham, articles for the sale. Several friends in Jersey, articles for the sale. G. R. B., steam printer, Derby, 2000 copies of tract—"To believers in the Lord Jesus Christ in the county of Nottingham," by Dr. Bell, printed gratuitously, and sent to Harley-road, carriage paid. W. C. Newport Pagnall, a parcel of Buckinghamshire pillow lace for the sale. Parcel of tracts per book post, about 300.

THE VOICE UPON THE MOUNTAINS.

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EDITED BY T. GEORGE BELL, LL.D.

S. W. PARTRIDGE & Co.,
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RATIONALISM.

SEVERAL months ago I very confidently expressed an opinion, in my published lecture upon the subject, that of the two evils, *Ritualism* and *Rationalism*, the latter was by far the most dangerous, as being that most likely in the end to take the foremost place. I have been, in various ways, watching the silent and stealthy progress of the evil. There can be no question now that this *Rationalism*, in various forms, and held in varied measures of departure from Scripture truth, is leavening with a deadly infidelity all classes of men amongst us. It is a fearful sign of these increasingly evil days.

To shew that my opinion is by no means a singular one, I have thought it right to accede to a special request made to me, that I would republish the following extract from an article which appeared in January last, in "The Record" Church of England Newspaper:—

"Rationalism makes no noise or parade; but it is constantly though silently advancing. Ritualism is the blustering gale, carrying off the rotten branches, over-setting the rickety chimney-pots, and frightening everybody. But Rationalism is the inundation, slowly and silently rising, till the whole country is under water, and scarcely a single place of safety is visible.

"The Ritualists are fond of musters and parades,—thus we are enabled to count them. Rationalism makes no similar exhibitions; but if we try to estimate its progress, we shall find it to be vastly more formidable. It lays hold of our places of education, our public institutions, and, above all, of the press.

"In Oxford we have long had the pernicious influence of Stanley and Jowett; and in Cambridge we have now Maurice and Kingsley. At Rugby, Dr. Temple rules; at Harrow, Mr. Butler, with Messrs. Farrar and Bowen as his assistants. The City School has now a Head-Master who regularly attends Mr. Llewellyn Davies's church; and King's College, vacated by Dr. Jelf, is likely soon to be presided over by a friend of Professor Jowett's. Thus the rising generation is delivered almost entirely into the hands of a sect of scholars with whom disbelief in the Bible is the one uniting principle.

"Turn to the Press. What mansion, or respectable private dwelling, is now without its newspaper, its weekly journal, or monthly periodical; by which the minds of the young men and women of the family are formed and influenced? And what is the prevalent tendency of these publications? If 'The Times' is neutral, 'The Telegraph,' with its daily circulation of 150,000, is actively engaged on the Colenso side. As an evening paper, eagerly read in 15,000 opulent families daily, the 'Pall Mall Gazette' stands alone and above all. What is its religious tendency? It is that the Bible is no longer to be believed; that 'the religion of the future' is not yet discovered.

"'The Athenæum,' and 'Saturday Review,' circulating 50,000 weekly between them, do not often touch religious topics; but when they do, their voice is still the same,—the Bible is no longer the true history which it has been supposed to be. As to the 'Spectator,' 'Economist,' 'Examiner,' and other minor 'weeklies,' their creed is generally that of Colenso.

"I have said that no respectable dwelling is now found without some of these publications. Try to estimate, then, the work of 'unchristianizing' which is constantly going on. And in this work the monthly magazines, such as Fraser's, Macmillan's, and others, lend their aid, or else are neutral or silent.

"Turn to quarters which have hitherto been regarded as pillars or fortresses of the truth. Sion College is an institution belonging entirely to the clergy of London. We have lately seen two lecturers brought there, the first of whom is a known denier of the truth of revelation; the second, a clergyman who beseeches his brethren no longer to attempt to maintain the truth of God's Word, seeing that science has disproved it.

"The 'Quarterly Review' has long been deemed a thoroughly orthodox journal. It has lately been consigned to the management of an ex-Dissenting minister, the editor of the well-known Bible Dictionary, in which, in twenty places, the truth and genuineness of God's Word is doubted or questioned.

"The Society for Promoting Christian Knowledge has naturally been regarded as a thoroughly orthodox body, having every bishop on the bench in its governing

board. Yet it has just given its 'People's Magazine' into the charge and control of a member of the bookselling firm which owns the 'Cornhill Magazine' and the 'Pall Mall Gazette.' This gentleman, the personal friend of the late Frederick Robertson, calls to his aid Mr. Stopford Brooke, Robertson's biographer and eulogist! This Mr. Stopford Brooke very recently declared his adhesion to the heresy of Universalism; yet he is in future to be employed in the composition of the Christian Knowledge Society's magazine! After this may I not ask—Where are we safe? Upon whom can we rely?

"Lastly, look still higher. Dr. Macleod is the favorite of the Queen, and he has just been selected as the representative of the Church of Scotland, in India. Mr. Gladstone is the future Prime Minister, and will probably have, in 1869 or 1870, the nomination of all our bishops. And what are Dr. Macleod and Mr. Gladstone doing now? Mr. Gladstone has written, and Dr. Macleod has published, in 'Good Words,' a warm laudation of Ecce Homo,—of the book which tells us of the miracles recorded in the Gospels, that 'it is possible that, in some cases, stories have been recorded which have no foundation whatever.'

"Nor should we overlook the fact, which a few years back would have been deemed astounding, that Positivist (alias Atheistic) lectures have been given in the past year, on Sundays, at an Assembly Room near Fleet-street, and have been attended (among others) by the son and daughter-in-law of the last Prime Minister of England!

"What is the natural result of all this? It is that men who can reason see that the truth and authority of God's Word is being generally given up; and they know that Christianity must be given up with it. 'If we have not a Christianity based upon written documents we can have none at all!' Hence the opinion is now rapidly spreading among the leading sceptics, that Christianity is now a thing of the past, and that a new religion is shortly to be discovered. In this tone and spirit Mr. Matthew Arnold, the ablest of Dr. Arnold's sons, writes in his recent volume of poems. The whole volume is full of such ideas as these:—

'Your creeds are dead, your rites are dead,
Your social order too;
Where tarries He, the Power who said,
'See I make all things new?'

"I sometimes meet with men of this class. I know that the common feeling with them all is the timidity and backwardness exhibited by the believers in God's Word. What have our two great Societies been doing? I know that the language held by the managers of the Christian Knowledge Society, for years past, has been, 'We must keep clear of the geological question,' and I fear that the feeling in the other society is of a similar kind. Thus a score of men of science are constantly proclaiming, 'The truth of the Mosaic narrative of the creation can no longer be maintained,' and Dr. Colenso and a dozen other writers add, 'The whole Pentateuch is unhistoric.' How are these attacks met? The Christian Knowledge Society has published, I believe, nothing—the Tract Society, two volumes; but the unceasing efforts of the sceptics find no equally bold and

confident reply. What is the consequence? Our young men and women draw the natural conclusion:—'The Bible, we see, is tacitly given up. We must wait for the new faith, which, we are told, is shortly to appear.'

"On the whole, my feeling, or rather my apprehension is, that while we are alarmed and active in the view of the progress of Ritualism, we are silent and indolent, and almost apathetic, while a far greater evil is rapidly spreading amongst us."

If my readers have carefully considered the above extract, they are prepared to admit the importance of the enquiry:—"Has anything in what is called the 'professing Church,' given occasion to or at least helped on this fearful spirit of scepticism?" The answer is, alas! too ready at hand. Men of the world are quick enough to observe the inconsistencies of Christians, and the altered character of the religion of the day. Will my readers seriously consider another extract. This is taken from Macmillan's Magazine for March, 1867.

"Nobody can have observed the tone of European thought without seeing that the tendency of the age is towards *Realism*. The tenet of creeds in religion is that this life is of no importance compared with that to come. In former times men really believed this tenet, and based their actions upon it. If the sole object of this life was to prepare for another, the mode in which you passed this life could be of no great importance. A little less suffering, or a little more enjoyment, were trifles light as air in view of the rewards and punishments of the future. But now, somehow or other, this belief has failed to satisfy mankind. We have grown, even in the most orthodox of sects, to attach a far greater value to this present living existence than is quite consistent with the abstract theory of our theology. As a matter of fact, even devout and orthodox men have learnt imperceptibly to believe that we are bound to live for this world as much as, if not more than, for the next. As late as the days of the Puritans such a faith would have been deemed the rankest heresy; yet it is held now by men who consider themselves the descendants of the Calvinistic school. And the doctrine now seems to be that this life is good, not as a means only of obtaining salvation, but as an end."

What a humbling lesson is here! It is in a certain sense, the world pointing at the Church and calling it worldly! It reminds me of that which an Infidel once said to a Christian:—"I see none of you acting as if you believed the things you talk about. If I believed the things *you* profess to believe, I could never live and act as you do."

I would solemnly appeal to all my Christian readers. Do they value the truth made known to them in the Scriptures? Do they *really* care for the glory of God their Father? These are the times then when their faithfulness is more than ever demanded, like good soldiers of Christ let them come forward and take their stand for the Lord.

I cannot enter further into the subject at this time. By God's help I will return to it in an early number.

10, Harley Road, N.W.

T. GEORGE BELL.

SPIRITUALISM.

"TRY THE SPIRITS, WHETHER THEY ARE OF GOD."

1 JOHN iv. 1.

I HAVE seen much of spiritualism in America, and marking how it has worked there, I have sometimes wondered why it has not ere this, taken a more definite form of *religiousness* in this country as I observed it do across the Atlantic. There it assumed a place among the multitude of sects of professors. In my first location in the State of Ohio, the community around was all, more or less, influenced by its teachings. Churches were opened for lectures, and the doors of households were shut against any who would visit even the dying for the purpose of reading the Scriptures, or stating the gospel as revealed therein. Families were broken up and severed, and church organizations were rent asunder by its agency. Just before I left the country I attended a funeral, in the centre of the State of Wisconsin, where an address, with the ordinary religious exercises, was given. A young lady officiated, it was said under spirit-influence; she expressed many sentiments comparatively harmless, but ended with a distinct assault on the fundamental doctrine of our Christian faith—the sacrificial character of the death of Christ. She referred to such as were said to have "washed their robes and made them white," and immediately added—"but not in the blood of the Lamb, as you have been taught to believe." And this we should remember is only in too sad a consistency with the teaching of many of their writers, who affirm that "washing and cleansing," as a moral or spiritual thing, is through the purifying tendency of spirit-intercourse.

In giving details of this monstrous evil in your published lecture on the Apostacy, which was so widely circulated last year, I think you referred to the "spiritualists" being divided into two parties,—those still professing Christianity, and those who were "free-thinking," or absolutely infidel—the infidelity of the latter, however, not taking the form of a denial of a future existence. Mr. Howitt, as a so-called "Christian Spiritualist," has said that "for ten years America has been in motion and excitement with the wonderful outburst of spirit-life. My own experience in that country leads me to say that it was all associated with more or less of a denial of Divine revelation. A lecturer before a large audience in Cleveland, held up to ridicule the statements in the book of Revelation, and especially about the Lord's coming, saying that "hundreds of years had passed away without its fulfilment," thus setting it aside as unworthy of belief, in common with other portions of the Word. At the very moment that I listened to him I could but feel that he was actually fulfilling the words of Peter:—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"

How sad it is to see the indifference of so many Christians respecting these things. Is it not our duty to warn all against this growing work of Satan, developing itself as it is in our own land? Had

Christians attended to their bibles, they would have known that it was coming. The warning voice was very plain;—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

Dresden, Stoke-on-Trent.

J. S. JENKINS.

There is an impression amongst us, that this "*Spiritism*,"—for that is the better name—is "dying out"—that the notorious trial, *Lyon v. Home*, has simply made it ridiculous. This is a mistake—a great mistake. It is more quietly and insidiously working, and it is becoming more and more perplexing to discriminate between that which is only delusion and imposture, and that which may have the fearful *reality* of Satanic power.

We have had several letters on the subject. A friend has sent us "The Spiritual Magazine" for May, urging us still to warn our readers as to this as well as other dark signs of these evil times. We feel it incumbent on us to do so; but will at present confine ourselves to two articles in this Magazine now before us.

The first is entitled, "Preservation by Spiritual Agency from the Effects of Fire." The writer commences his article by a reference to the Scripture account of the "burning bush," which Moses saw, which was not consumed, and to the account of the three young men put into the furnace by the command of Nebuchadnezzar. He goes on from that to the "ordeal by fire," amongst various nations in ancient times. Then he comes down to present times, and putting all on the same level of authority, he relates many details of what he affirms to be facts of power to resist fire by spirit-agency. Two or three of these we will give, just as we find them and without further remark.

"In the Old and New Testaments there are many miracles recorded. Some of them can be explained, and others not. A recent event offers a solution of one of these. Certain servants of the Lord were thrown into a fiery furnace heated to an extraordinary degree, but they were not burned; and there was not even the smell of fire upon them. Something of a similar nature *has lately occurred*. A medium had been ordered by a spirit to thrust his hand into a flame of hot fire. He did so, at first with some natural hesitation, but finally held his hand in it for a considerable time without injury. This was many times repeated, and the hand was not burned in the least."

"At New Orleans, Louisiana, a negro by the name of Tom Jenkins, was well known for his power of resisting fire under what he called the 'fluence of Big Ben,' a boatman formerly on the Mississippi river, and who, since his death by drowning, had come and made what Tom called 'magic' for him. On one occasion Mrs. Emma Hardinge and a party of friends paying a visit to Tom, he became entranced, took off his shoes and stockings, rolled up his pantaloons to the knees, and entered the pine-wood fire, literally standing in it as it blazed upon the hearth, long enough to repeat in a

solemn and impressive manner the 23rd, 24th, and 25th verses of the 3rd chapter of Daniel."

"Mrs. Lovejoy, of Cincinnati, being on a visit to this place, brought with her a baby of four months' old, who is a remarkable medium. We have been accustomed to sit around the cradle whilst the little baby lies asleep, ever since she has been here, and always receive satisfactory responses from our spirit friends, either by raps or rockings of the cradle. If the baby wakes during our circle, she never cries; but seems, by the happy smile over her sweet face, and the delight with which she crows along with the raps, to receive some pleasant influence from the power which is operating.

"Last evening (April 3rd), as we were holding a circle round the cradle, I asked the spirits why the Christians did not give the signs which are promised to the *believers* in the last chapter of St. Mark? When the spirits rapped out, by the alphabet—'Because the Christians of this century were believers with their lips, but too many of their hearts were far from God.' They added, 'They would shew what belief in the truth of Scripture meant, through that baby, to-morrow, and prove that it was something more than lip service.'

The next day (this morning), as I returned to dinner, I found my wife and Mrs. Lovejoy sitting in the verandah outside the house. They rose up and went into the parlor with me, also accompanied by Mr. Newman, my overseer, from Mississippi, who was along with me.

"On entering the parlor we were all four horrified to behold the baby's cradle literally a *mass of flames*; a spark from the pine fire probably had flown out, and the cradle being incautiously left near the open fireplace had taken fire, and was now wrapped in flames. I shall never forget the shrieks of the women, or my own feelings of horror at the sight; but Mr. Newman gallantly rushed towards the blazing mass, and plunging his hands in, snatched the infant from the cradle, and rolled it *in its blazing night dress* on the matting of the floor, until the fire was extinguished. I seized a bucket of water at the door, brought by Sam for our horses, and hurled it at the cradle, by which the flames were soon put out. But the strange part of the story is, that the little one never cried, nor even whimpered, and that *though its night-dress was burned to a cinder, not a single scorch can be found on its body, nor the least token of injury; even the bit of hair on its little bare poll is not singed.*"

These things are said to have taken place in America. We will just give another extract, stating that which it is asserted was done in London, in the presence of respectable witnesses.

"On another evening, Mr. Home, after he had shown us some truly remarkable phenomena, all whilst in a trance, knelt down before the hearth, deliberately arranging the bed of burning coal with his hands, he commenced fanning away the flames; then to our horror and amazement *placed his face and head in the flames*, which appeared to form a bed, upon which his face rested. I narrowly watched the phenomenon, and *could see the flames touch his hair.* On withdrawing

his face from the flames *I at once examined his hair; not a fibre burnt or scorched*—unscathed he came out from the fire-test,—a true medium."

The other article to which I would refer, which I find in this magazine, is entitled, "The Word of God, by a Clergyman of the Church of England," and is signed, "Wm. Hume-Rothery, 3, Richmond-terrace, Middleton, Manchester." I almost hesitate quoting some of the language of this article, yet faithfulness demands that we plainly expose the true character of the infidelity of the day. We cannot do this effectually without copying down language from which every sentiment of the renewed nature shrinks with the deepest sorrow, and the most intense disgust. I will just quote a few sentences from this awfully blasphemous article, for Christians ought to know what is going on around them.

"The great majority of those who bear the name of Christian assert that the Bible is the Word of God. But it may be profitable to enquire, how is it possible for a book abounding in self-contradictions as the Bible obviously does, to be the word of the All-wise and Infallible God? The views which the Old Testament frequently presents of God, exhibit Him as endowed with human infirmities, and instigated by most unworthy passions Moreover, parts of the Bible are soiled with immoralities of the grossest, the most cruel, and revolting nature. How can such a book be the Word of God? Farther; this book is unknown to millions of the human race, whilst vast multitudes of devout religionists discard it as contradictory to their conceptions of the Word of God As the Bible abounds in errors and contradictions, how can we find in it the pure and living Word of the Lord? It undoubtedly contains golden lights, which it cannot with any good reason, be denied is radiated from the Sun of Righteousness; but it is also beclouded and darkened with superstition and falsehood, and it is marred by the traces of deadly crimes and cruel injustice. . . ."

What are we to say to these things? If the remarkable statements in the first article have any truth at all, the things are wrought by Satanic power. And if it is all deception and delusion, then we still see Satan's power in leading tens of thousands to believe them. And whichever way it is, we come to the important question: Why is Satanic power put forth, or why does the delusion prosper? The answer is, alas! too ready.—All tends to strengthen the sceptic spirit of the age, which is setting aside the Word and Revelation of God. The first article is thus closely linked on to the second. Real, or supposed supernatural agency, is Satan's great instrument by which he seeks to undermine the power and authority of the Word of the living God. Surely God's true people must shortly be wakened out of their sleep! That they are not so already, seems almost as if a judicial blindness had come over them—and yet we would not say that of the truly regenerate people of God. What is it then? This icy coldness, just when every heart should burn with desire to uphold the truth!

EDITOR.

THE ANTICHRIST.

I HAVE seen with painful interest in the last number of *The Voice*, Mr. R. Govett's able article on the rise of "The Christadelphian Ecclesia," and his confutation—in part, I should say, for I rejoice to see that it is his intention to refer to the subject in another article—of their pernicious and Christ-dishonouring views.

It is a source of much satisfaction to know that, in the present evil days, when false teachers (*ψευδοδιδάσκαλοι* of Peter) abound—the certain forerunners of the manifestation of the Antichrist (*ἀντίχριστος*)—who, as I and many others believe, will at no very distant date be revealed, God has been pleased to allow such instrumentalities to arise as *The Voice* and kindred publications, in which "men of honest report, and full of the Holy Ghost and wisdom," may from time to time, as the many forms of antichristian doctrine spring up, warn the true people of God, and expose and disprove all erroneous teaching.

But whilst deeply regretting the existence of such views as those of the "Millenarian Unitarians," we must not forget the fact that Satan (who, by using his agents the Jews and Romans, expelled for a season the Son of the Highest from the earth, and proved himself thereby to be the god of this world) is *still the ruling power*; and that spiritual regenerate men are isolated *phenomena*, whom, if he could, he would also banish, as he so well succeeded in doing in the case of their Lord and Master. He has ever been, and is continually, plotting his subtle machinations, by which he hopes, if possible, to "deceive the very elect"—transforming himself into an angel of light, and his ministers also are transformed as the ministers of righteousness. This assertion of St. Paul (2 Cor. ii. 13, 15) is a very startling one; but one, with many others, for which we can never be *sufficiently* thankful. We are not left without abundant indications in the Scriptures of Truth of the Antichrist's attributes; and in the last times all world-power and world-civilization will be found to unite; and in him all enmity against God, His people, and His service, will be concentrated, as will by and bye be seen. 1 John ii. 22 in connection with Dan. ii. shows that there are chiefly three attributes mentioned with regard to the Antichrist:—1st. The highest degree of worldly wisdom, cultivation of the intellect, worldly civilization. 2nd. The uniting of the whole civilized world under his dominion. 3rd. Atheism and Pantheism developed to the greatest extent. The master-mind which is in possession of these attributes, and is effecting, by his various agencies, these ends, is always, so to speak, in advance of the truth with his counterfeit. This is more particularly the case at the present period, because he knows "his time is short." Therefore it is that he is presenting to the licentious, and causing his victims to drink deeply, the stimulating cup of sensual delight: whilst, to the intellectual classes he offers, with equal success, the soporific of Rationalism; and to the "religious world" he gives the intoxicating and deadly bowl of sensuous ritualism, and other equally inebriating potions. Our Lord's return,

and His casting down of Satan from the heavenlies to the earth, are well-known facts to the great enemy of souls; and hence it is that we may expect, though we grieve, to see such a sect—so specious in its pretensions to enlightenment on millenarian truths—springing up with fungus-growth as "The Christadelphian Ecclesia." Almost from the very day of Pentecost, the same satanic spirit, under different forms to suit the different circumstances of the passing hour, may be traced; and in *these* days we may expect him to exercise the influence of the *false prophet*—not that there were not false prophets and teachers in the very earliest times of the Church; as, for example, St. John in his day declared (1 John iv. 1)—"Many false prophets are gone out into the world;" and Rev. ii. 20—"That woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants."

But just as the apostles recognized in the gnostic false teachers of their days, prototypes and precursors of that most dangerous development of error and seduction which is to come in the last days; so the Apocalypse predicts the false prophet-form of Antichrist will exert powerful influence in the last days—*ἐσχάταις ἡμέραις*—the days of the return of the beasts, in perfect accordance with the teaching of our Saviour, who (Matt. xxiv. 11, 24) speaks of the same phenomenon in the time of the last troubles, denoting the manifold character of the false prophecy by using the plural: "Many false prophets shall arise, and shall deceive many." It is not for us "to know the times or the seasons, which the Father hath put in His own power," (Acts i. 7); but it *is* for us to take to heart the words of our blessed Lord: "Can ye not discern the signs of the times?" One of the most startling signs given by the Holy Ghost is, (1 Tim. iv. 1), "That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," or *dæmons* (*δαμονίων*).

The only safe judgment, therefore, which we can give of any such sect as that to which this paper refers, is to see whether they will stand the test instituted by St. John—"Try the spirits." He says, "If they confess not that Jesus is come in the flesh, they are antichrist." This does not allude to their confessing, historically, that there is such a man, but that which the name signifies—the *Saviour*: Saviour in the only Scriptural sense—that of shedding His blood as the one, full, free, sufficient oblation and satisfaction for the sins of the whole world. "Try the spirits!" May the readers of *The Voice* get more and more spiritual discernment—the spiritually opened ear, to know the voice of Christ, and distinguish it from the voice of strangers! Happen then what may—iniquity may abound—commotions—perplexities in the political, social, commercial, religious world—may cause men to stagger, and to be at their wits' end; but they may then appropriate all the comfort which the Saviour meant His people to derive from His own gracious words, (Luke xxi. 28), "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

St. Peter's Parsonage, Halliwell.

T. A. LINDSAY.

SIGNS OF THE TIMES.

MY dear Brother,—In the course of my reading the other day, I took up Cowper's "Warning to Great Britain;" here I found lines once very familiar, but long forgotten. Dear Christian minstrel, I fear thy faithful, yet sweet and soothing notes, have often been displaced by the more widely read, yet less spiritual songs of more modern bards. I would be glad to see you reprint the enclosed lines. They seem almost as if written under some prophetic instinct. They are certainly as if written in the midst of things which are now of daily observation. They may be altogether fresh to your younger readers, and even the elder will not object to have their memories refreshed as they listen once more to the solemn tones of the poet of their fathers' day—tones which are so sadly appropriate to these present fearful times.

"When nations are to perish in their sins,
 'Tis in the Church the leprosy begins;
 The priest, whose office is with zeal sincere
 To watch the fountain, and preserve it clear,
 Carelessly nods and sleeps upon the brink,
 While others poison what the flock must drink;
 His unsuspecting sheep believe it pure,
 And, tainted by the very means of cure;
 Catch from each other a contagious spot,
 The foul forerunner of a general rot.
 Then truth is hushed, that heresy may preach;
 And all is trash that reason cannot reach;
 Then God's own image on the soul impress'd,
 Becomes a mockery and a standing jest;
 But faith, the root whence only can arise
 The graces of a life that wins the skies,
 Loses at once all value and esteem,
 Pronounced by grey-beards a pernicious dream.
 Then Ceremony leads her bigots forth,
 Prepared to fight for shadows of no worth;
 While truths, on which eternal things depend
 Find not, or hardly find, a single friend;
 As soldiers watch the signal of command,
 They learn to bow, to kneel, to sit, to stand,
 Happy to fill religion's vacant place,
 With hollow form, and gesture, and grimace."

I am, yours in Jesus,

Chesham Bois.

E. T. CARVER.

THE APOSTACY.

A FEW remarks on this important subject may very well be commenced by a reference to the 11th chap. of Romans. There we have the apostle asserting, that whatever appearances might indicate to the contrary, God had not *finally* cast off his ancient people Israel. That people is spoken of as the "natural branches," broken off indeed, but afterwards to be grafted in again to the olive tree. These natural branches were broken off that the wild olive branches might be grafted in instead. The apostle explains this himself—that through Israel's fall salvation is come unto the Gentiles. Then we have the warning voice which is certainly addressed to the Gentiles. "If God spared not the natural

branches, take heed lest He also spare not thee." That other solemn word quickly follows, "THOU ALSO SHALT BE CUT OFF." I now ask my readers to consider who it was that came at all into the place or position of Israel or the Jews who had been cut off. Certainly the Gentiles, and more exactly the Gentile nations of Christendom, amongst whom the gospel had been preached; and who had taken upon themselves the external profession of Christianity. In Christendom, speaking of course in general terms, we have the two parties; 1st, the Lord's own true people, or that portion of the true Church which is at this time, as we say, "militant here upon earth"; 2nd, a huge mass of mere professors, who, taking the name of Christ, assume the form and take the position of the Church before the eyes of men. They are not of the Church at all; and amid the thoroughly engrafted usage of conventional terms, one is continually perplexed to know what terms are best to be used. I think in the course of this article I had better take up a special use of a term which is common enough, and speak of "*the Christian world*," as something in contrast with "*the Church*." The one is made up of the mass of professors, the other is made up of the people of God—the heavenly citizens who have been by grace made strangers and pilgrims upon earth. All these are in union with Christ, and having been created of God—born from above—quickened together with Christ—exalted with Him, and made even now to sit in the heavenlies by faith—could never be cut off at all. What then is it to which the apostle refers as likely to be cut off? Surely it can be no other than that "Christian world."

And yet I know very well, that to be scripturally exact, I must bring in *dispensational truth*. I hope to be able to shew that it is the present dispensation which will be cut off, just as a former dispensation was cut off. And still, at the same time, it is in a sense "the Christian world" that is cut off, for it is Christianity that God rejects; certainly not the Christianity of God's blessed revelation, but the apostate thing which takes its place, and yet dares to preserve the name.

I desire, by God's help, thoroughly to open up the subject; and its deep importance must be my excuse if I give two or three articles upon it. In the course of my investigation I hope to produce and examine various Scriptures. At present, I will just refer to 2 Thess. ii. 1—12, and I would give that Scripture as I did in my published lectures at Torquay, in the language of Conybeare and Howson's new translation. My readers will compare this with our ordinary and authorized version.

"But concerning the appearing of our Lord Jesus Christ, and our gathering together to meet Him, I beseech you, brethren, not rashly to be shaken from your soberness of mind, nor to be agitated either by spirit or by rumour, or by letter attributed to me, saying that the day of the Lord is come. Let no one deceive you, by any means; for before that day THE FALLING AWAY must first come, and the MAN OF SIN be revealed, the son of perdition; who opposes himself, and exalts himself against all that is called God, and against all worship; even to seat himself in the temple of God, and openly declare himself a god. Do you not

remember, that when I was still with you, I often told you this? And now you know the hindrance why he is not yet revealed in his own season. For the MYSTERY OF LAWLESSNESS is already working, only he, who now hinders, will hinder till he be taken out of the way; and then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of His appearing. But the appearing of that lawless one shall be in the strength of Satan's working, with all the might and signs and wonders of falsehood, and all the delusions of unrighteousness, for those who are in the way of perdition; because they received not the love of the truth, whereby they might be saved. For this cause, God will send upon them an inward working of delusion, making them to believe in lies, that all should be condemned who have not believed the truth, but have taken pleasure in unrighteousness."

In the above passage, I have marked, with small capitals, three important expressions, which bring before us three particular points which we must separately and carefully examine. I will just repeat them in their proper order, and leave the subject for another article.

1st. The mystery of lawlessness.

2nd. The falling away, which is THE APOSTACY.

3rd. The man of sin.

(To be continued.)

10, Harley-road.

T. GEORGE BELL.

A FRIENDLY LETTER

ON WEIGHTY MATTERS.

MY dear Brother,—I trust that "your work of faith and labour of love" in the Lord is prospering in the production of fruit to the glory of Him you serve, and "that may abound to your own account." I often marvel at that which you are permitted and enabled to accomplish. *The Voice upon the Mountains*—your little serial, which, in addition to other multiform avocations you lay upon the altar of love in service—fully maintains its character, and sustains the interest it first excited. I hope its circulation increases, and wish I could extend it more in my own vicinity; but the gentry hereabout are all mercantile men, and too busy to read much, and the poor are *very* poor. But your work will not be forgotten nor permitted to fail as long as it has a mission to fulfil—and the precious love which does not overlook "the cup of cold water," will appoint your glad reward in the day of the great tribunal, when the works of the saints shall pass under the loving eye of their Lord for gracious recompense.

But the time is short, and it behoves all the subjects of the coming King to be at their respective posts, occupying earnestly until He comes. Yet the state of the times is such—so fraught with worldliness, excitement, love of pleasure, infidelity, and a general desire to cast off the claims of Jehovah and His Anointed One, that the feeling is engendered, that

were every true Christian a Paul in effort, scarcely would any perceptible impression be made upon the ranks of those who oppose themselves, remaining in darkness and unbelief. The population of the world is computed at 1300 millions—of whom, not above 5 millions can, I fear, be ranked among the remnant according to the election of grace—5 in 1300! What a dreadful disproportion! But we must exclude infants, idiots, and others not morally responsible, which would greatly reduce the enormous disproportion. Still, sufficient remains to cause much dejection and discouragement in minds not under subjection to the will of unerring wisdom which has decreed the present dispensation as only an *elective one*—"to gather from among the Gentiles a people for His name." That which satisfies the Divine mind *ought* to satisfy His creatures. Yet, when we know that 100,000 poor fellow immortals are passing from the stage of life during the course of *each successive day*, can we cease to mourn for the slain of our fellow men, and to cry and sigh as "with the breaking of our loins and with bitterness" of soul, for that day of days, the day of our Lord's return to this groaning earth, her long looked for Jubilee.

"That day of bliss, with cloudless radiance bright,
Of peerless glory and transcendent might,
'The day of Christ!' by every age desired—
When *He shall come!*—shall come to be admired
By countless hosts who in His name confide,
In whom, on that great day, He will be glorified—
When conquer'd death his throne shall abdicate,
The grave, constrained, unbar his rigid gate,
And the long train of blessing shall evene,
Result and crown of that triumphant scene!"

I have been *extremely* interested in perusing a little work just published, entitled, "An Evangelist's Tour round India," by J. F. B. Tinling, B.A., of St. John's College, Cambridge; publisher, Macintosh, Paternoster-row. The author is unconnected with any denomination; and went out to explore the field of India merely as a servant of the Lord. The state of India, as I gather from this narrative, seems discouraging in the extreme. Among the English speaking classes of educated Hindoos, which are very extensive, and increasingly so, Deism almost universally prevails. The distinct, manifested, philosophy-sustained opposition to the claims of the Redeemer is most distressing to perceive. Everywhere, and in all places alike, the children of men, aided by the wisdom promised them by the serpent in Eden, set themselves against the Lord and against His anointed. Mr. Tinling testified for Christ, and, apparently, with great ability, in many of the principal stations and towns in the three Residencies; and with much the same result as Paul at Athens—so true is it that the world, by wisdom, knows not, and cannot know God; who, nevertheless, is pleased, by what men call "the foolishness of preaching," to save them that believe. But the Deism of India is scarcely more universal than that which is rising on every side around us in our own land; which, with the fatal adjuncts of Popery and Ritualism, Irvingism, Christadelphianism, and similar travesties of truth, seems to be rapidly ripening our nation for the impending judgments of the latter days.

In the midst of all these systems of error and opposition to the truth of the gospel, it would seem (to use Mr. Tinling's words) "as if God were presenting the testimony of Jesus more fully to the world than ever heretofore; it may be because it is the last testimony that is to precede the coming of the Son of Man; and I would take this opportunity of expressing my own deep conviction that that event is near at hand. To those who feel it to be so, there is more than ordinary impulse to earnest work. To them 'the time is short.'"

Another remark of Mr. Tinling, with which I must close this prolix epistle. "If indeed the conversion of India, or the extirpation of Deism, be the hope which alone would induce any to enter upon evangelizing work, I would advise such to let it alone. This hope has animated many on entering the field, and the disappointment of it has disheartened them. *There is no ground for such hope in Scripture.* The object of God in sending the gospel to the Gentiles is to 'take out of them a people for His name.' The great part in every nation will reject it, and remain in the folly of idolatry or the human wisdom of rationalism.

"I see far more reason to expect Deism to reign in England, than the gospel to reign in India. Ever since man took his own wisdom instead of God's, God has placed the only hope of the world in a plan which to the natural mind is 'foolishness.' Man will not believe his own ignorance or incapacity. Throughout the whole history of the world—in heathenism, in Judaism, in the rationalism of civilization, God has been insisting on the ignorance and incapacity of man, and holding out the hope of the gospel; and just when the world is most confident of success, the last trial will be over; and to the failure of the heathen and the failure of the Jew, will be added the last failure of human nature in the nominal Christians of Europe, and the professed Deists of Asia. Expecting that consummation, and believing it to be very near, we may yet preach Christ crucified—to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God."

Adieu, dear brother, and with Christian love, I am yours in our coming Lord,

Woodchester.

W. C. STATHER, LIEUT.-COL.

SIGNS OF THE TIMES.

No. VII.

ABOUT eighteen months ago, I commenced and have since continued, as opportunity has been given to me, to ask my correspondents to give me information as to the state of matters in their respective districts, and to favour me with any statements which they might consider important to be presented to my readers as "*signs of the times.*"

I have since received about 500 letters, in which there is more or less of reference to the subject. There

is necessarily much of sameness in the details, so that if I went on publishing many extracts, my readers would weary even of the fulness of the testimony.

I have thought, however, that at this time it might be interesting and very *suggestive* to *thoughtful* readers, for me to give a brief summary of the various points referred to in those letters.

Thirty-five of my correspondents mention the growth of Romanism, and the so-called conversion to the "*true faith of the Catholic church*" of several people of wealth, and a few persons of title.

One hundred and twenty-five refer to the spread of Ritualism.

Thirty inform me that changes by death or removal of incumbents of parishes have introduced ritualistic practices where they were not before.

Fourteen state that incumbents in various parishes warn their parishioners of the "*fearful dangers of dissent*," and say that "*the parish church is the only house of God in the parish.*"

Forty-eight refer to the large sums of money being spent in the restoration of parish churches, and some say that in many cases, after thousands of pounds thus expended, the buildings do not contain so many people as before, shewing that the object is ornament, or a different style, and not increased use.

Twenty-four point to the division of the ritualistic party into two classes, the worldly and the ascetic; and a few state their belief that "*some of them are Jesuits in disguise.*"

Seventy-six make remarks on what they think to be the supineness of "the evangelical clergy," in lifting up the standard of truth to meet the increase of Ritualism.

Eight give me certain statements as to the growth of ritualistic tendencies in dissenting chapels.

Five refer to the questions of organs and forms of prayer, agitating the Presbyterian assemblies in Scotland.

Twelve give opinions as to the great declension of "power in the pulpit," some of them referring to the sad fact that so many preachers "give evident proof that they are *unregenerate* men."

Eighteen state that "clergymen and ministers" in different parts of the kingdom, publicly deny that a man can know that his sins are forgiven. They say that the gospel preached by many is just "*seek to serve God, and trust in the Saviour, and hope that you may be forgiven your sins at the judgment seat.*"

Fifty-six refer to the growth of rationalistic views among "ministers and people." Six of these correspondents agree in thinking that *Rationalism* is quietly making way, whilst general attention is drawn from it by the loud cry against Ritualism.

Four see something especially ominous in the very loose views spreading amongst young people as to the authenticity, inspiration, and authority of Holy Scripture.

Sixteen write very strongly of the way in which the blood of atonement is set aside. Many preachers scarce ever referring to it, and some altogether denying that the death of Christ was as a substitute.

Fifty-two complain that they go "far and wide," and can scarcely hear "the good old sound of the doctrines of free and sovereign grace."

Nineteen point attention to the increasing sceptical tendencies of our current literature, and a few of them say that "it is well known that our leading men of science are deniers of the truth of the revelation and the inspiration of the Holy Scriptures."

One hundred and fifteen refer to the increased worldliness amongst Christians, and the sad lack of true spiritual power. Many of these correspondents mention the injurious effects produced by the worldly ways of congregations in their musical and other entertainments—debating societies, penny readings, &c. Thus (as they say) the spirituality of new converts is brought down to the lowest level.

Twenty-six inform me of different acts of persecution for conscience sake: such as,—a man of business dismissing his foreman because he persisted in going to a chapel; a young man turned out of a situation for refusing to do what he thought to be dishonest in trade; a farmer losing his farm because he became "a Methodist local preacher," &c. Several of these correspondents think that these acts of persecution are much on the increase.

Eight enclosed to me cuttings out of newspapers—being statements made at meetings, or letters of correspondents, in which there were opinions promulgated quite contrary to God's revealed truth. I cannot give details of these statements; but may just say, the views are such as—that Jesus put away all original sin of the whole human race—that there is no special working of the Holy Spirit in the conversion of a sinner—that every man can believe if he chooses—that the children of believers are all born free from original sin—"that Christian parents who have no original sin existing in their own natures, cannot transmit original sin to their descendants;" on this last there is a controversy going on in a Derbyshire newspaper—"that provision has been made for the entire extermination of moral depravity in the present life"—that by sanctification "we are saved from the power and root of sin, cleansed from the last remains of sin, and restored to the image of God."

One hundred and twenty-four refer in various ways to the Lord's coming and to prophetic truth. Some of these write hopefully, and rejoice in the fact that many Christians are being stirred up to consider prophetic subjects. Others, perhaps about half, refer to the marked distinctions in the different "schools" of prophetic students, and strongly point out that it is a stumbling-block in the way of enquirers; for they see the general coldness amongst those who say they expect the Lord's coming—coldness towards each other, just because they differ on points of detail. Some of these correspondents refer to the conferences which have been held, and say

they are generally "got up" by a few who only invite those they like; that others, as well or better qualified to take part, are never invited; and so no general investigation into truth could be expected. Many of these correspondents say the meetings are not really "conferences;" but only public meetings, for the advocacy of an already adopted scheme of prophetic interpretation.

Fourteen refer to the "great want of love amongst Christians generally." Several of them mention "the selfishness of party"; one says, "I grieve over the jealousy which is but too manifest amongst really godly workers for Christ, who are so entirely engrossed, each with his own work, that they ignore the efforts of the other;" and two others refer to the same point.

Seventy of my correspondents refer to one important matter, "deserving," as one of them writes, "the fullest consideration and much humiliation before God." This is, however variously expressed by the different correspondents, that "God has been dealing in a very special manner with the worldliness in His church" by heavy losses, bereavement, sickness, and loss of reason amongst Christian people—many painful cases are mentioned of which nothing can be here stated. A few of these correspondents remark on "the many of the Lord's servants who have been taken hence suddenly within the past few years"—and two or three say that amongst the numbers who "have been ruined" by the failure of great commercial companies, many were "undoubted Christians."

The above notes refer to signs of the times as seen IN THE CHURCH. With the Lord's permission, I hope to give, on a future occasion, a somewhat similar article referring to signs of the times as seen IN THE WORLD. In the letters I have received, there are by no means so many allusions to that part of this important subject. I invite further communications from any of my readers.

10, Harley Road.

T. GEORGE BELL.

THE STATE OF THE WORLD AT THE LORD'S COMING.

NOAH is the type of the Jew carried through the tribulation. The translation of the Church is represented by Enoch, whose translation took place a short time before the flood. Matthew xxiv. gives us in part the state of the world when it is written:—

"But as the days of Noe, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

That is:—in a time when there is no extraordinary convulsion or confusion—all things going on as usual—

then, unexpectedly, the Lord shall come. There has been confusion in men's minds, I think, through passages which relate to the material state of the earth and men in it, being taken to refer to the condition of spiritual things; and on, the contrary, statements in reference to the spiritual things have been applied to the physical condition of the material things. The above quoted passage seems to me to shew that after the wars and rumours of wars of which we read, things will subside into a state of quiet and even prosperity, and into such a state of utter worldliness as was manifest in the world just before the flood.

Then, in respect to the world's spiritual condition, the testimony of Scripture is always the same, namely, that it will be in a state of Apostacy, so bad, that faith will almost have ceased to exist.

That expression, "The day of the Lord," is always used in connexion *with judgment*, and the apostle says, "that day shall not overtake you as a thief." Mark the expression "*overtake*." The Psalmist says:—"I prevented the dawning of the morning." Now that is just our position, our translation will be the beginning or dawning of the day.

As the day advances judgments come; but they seem to come and *overtake the world* in a state of quiet. In Zechariah i. 11, we are told that those who had been sent to walk to and fro through the earth, came back with this message:—"Behold, *all the earth sitteth still and is at rest*," and (verse 15) "I am sore displeased with the heathen *that are at ease*." We have the same truth in 1 Thess. v. 3—"When they shall say, *Peace and safety*, then sudden destruction cometh upon them." This is also in accordance with the testimony of Scripture as to God's ways of dealing both with men of God and with the nations of the earth. David had just accomplished his purpose, when Nathan came and said, "Thou art the man." The Philistines had Samson in their hands, having sent for him to make sport for them—their destruction followed. Nebuchadnezzar had just uttered the proud boast—"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" When like a death-knell the voice came to him—as we read—"While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; *THE KINGDOM IS DEPARTED FROM THEE*." Belshazzar too, in the very midst of his impious feast, is made to tremble by the finger of a man's hand writing over against the candlestick, upon the plaster of the wall of the king's palace,—"MENE, MENE, TEKEL, UPHARSIN." And "in that night was Belshazzar the King of the Chaldeans slain."

In respect to what may be called "the religious aspect of things," there is a passage in 2 Timothy iii. 1—9, which speaks of the "*LAST DAYS*." Compare those verses with 1 Timothy iv. 1—3. In the first epistle, Paul speaks of "*THE LATTER TIMES*," and in his second of "*THE LAST DAYS*." The former passage may be applicable enough to what are called "the middle ages;" but the other is a most exact and significant description of the religious world in "*the last*

days," or "*extremity of time*." And especially that remarkable expression:—"HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF." How correct a description of present things! Are we come to the "*extremity of time*?"

Hull, Yorkshire.

T. C. AKESTER.

CHRISTADELPHIANISM.

60, PEMBROKE VILLAS, BAYSWATER,
3rd May, 1868.

DEAR BROTHER IN THE LORD,

The "Christadelphians" have afforded another proof that these are not only "*perilous times*," but "*the latter days*." This new sect is one of the "*wiles of the devil*," in malice endeavouring to draw souls away from steadfastness in Christ. And he will succeed to a great extent. I believe that it will assume the features of an act of *judicial blindness* on the part of God against those "who receive not *the love of the truth*, that they may be saved." (2 Thess. ii. 10, 11.) It has been so from the days of Pharaoh; "but they shall proceed no farther" than the assigned limit. I am not surprised at their appearance and doctrine. (See 2 Tim. iii. 13; iv. 3, 4.) They will "*wax worse and worse*." Christians can thus do nothing but pray, and hold up the light of truth against this darkness that is "*loved rather than light*."

When the Spirit of God delivers a prophecy, He foretells an event. The event thus foretold is, *to the believer*, a fact already assumed; and therefore to be used in aid of his spiritual understanding in forming a judgment on the circumstances in which he may find himself; and in penetrating the disguise of contradictory appearances with which the prince of this world ever seeks to mislead the minds of men.

I should rather doubt their having very much truth about the coming of the Lord. The deep things of God and His mysteries are for *the children, disciples, and faithful servants*. (1 Cor. ii. 9, 12; Mark ix. 2; vii. 33; Gen. xviii. 17; xv. 13, 14.) The mere fact of the knowledge of that which is written, without the power of its application to the hearts, lives, and consciences of men, is shadowy enough.

I am meditating a three months' tour, if the Lord permit, through Yorkshire and Lancashire, for the purpose of advocating the cause of our Jewish mission; in connection with which we want sadly an Orphanage, schools, and an industrial home for converts who quit *all* for Christ. In doing this I shall take the opportunity of delivering addresses on The Kingdom and its glorious majesty. (Ps. cxlv. 10—12.) I shall endeavour to counteract these antichristian deceivers, and may perhaps meet with some, for I hope to be able honestly to follow the example of Paul. (Acts. xxviii. 30.)

With regard to "the signs of the times," can anything be more impiously awful than the *Times* report

of a recent banquet. It was called "the revival of Belshazzar's feast, but the writing on the wall says, 'Your kingdom is returned!'" Little did the writer heed how true those words were. Yes, the reign of Babylon has indeed begun again; confusion, idolatry, (covetousness and man worship) and the denial that "The Most High ruleth supremely in the heavens," and also "in the kingdom of men." (Dan. iv.)

Belshazzar's feast was but a type of that blasphemous revelry that will be celebrated in consequence of the pillage of Jerusalem and its temple just at the close of the Gentile dynasty; and, as it was with Belshazzar, so will it be with his antitype, the Antichrist—he will be slain "in that night." The handwriting is confessedly still visible; but it cannot vary the divine decree: "Weighed in the balance and found wanting."

Every government has been, and will be, "found wanting," until He comes, whose right it is to reign—the "Lord of lords and King of kings."

The will of man is ruling now, and the result is, "all creation groaning and travailing together in pain." By and bye, the will of God will be done on earth as in heaven, and the result will be "righteousness, joy, and peace." (Ps. xcvi., xcvi.)

May you realize Heb. xiii. 20, 21.

These *Antichristians* are reviving the ancient Gnosticism; or if not, something very like. The leading feature of Gnosticism was, in its *professed* alliance with the gospel, to acknowledge the divinity of *Christ*, but not *Jesus*. This false distinction had its origin in their doctrine of spirit being alone pure, and of all matter being essentially evil. They accordingly maintained that Christ, being an emanation from God and pure, united Himself to Jesus at His baptism; but that He (Christ) never became incarnate at Jesus's birth, nor expired with Him on the cross. They held that Christ came to Jesus at His baptism, and left Him previous to the crucifixion.

It is obvious that this view of the person and work of Christ, while it professes to recognize the pre-existence and divinity, is utterly subversive of the doctrine of His atoning death and meritorious sacrifice.

When such a pernicious perversion of the Christian scheme is correctly understood, we readily see how necessary the warning of the apostle John against such delusions. He writes, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets (instructors) are gone out into the world. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ (both together, you see) is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

Hence the spirit of Antichrist—awfully subtle this spirit!

Believe me, very faithfully, yours in the Lord,

H. GOODWYN.

We use this little space in very strongly recommending Major General Goodwyn's little books—"The Morning Star;" "Day Break;" and "Sunrise." They can be had of Messrs. Partridge & Co., 9, Paternoster-row, at one penny each.

EDITOR.

DARLINGTON, May 20th, 1868.

DEAR BROTHER,

I thank *The Voice upon the Mountains* very much for calling the attention of the Christians of England to this last dangerous phase of heresy, called by the grandiloquent title, "The Christadelphian Ecclesia." Mr. Govett has ably combatted its errors (or rather *their* errors) in the May number, and purposes to continue to do so. It remains, therefore, only for me to say—and I do so unhesitatingly—that the heresy is a masterpiece of Satan. He knows that his time is short, and that the most successful way of injuring truthful doctrine is to corrupt it; and this he does by his emissaries, such as those we have now to deplore. Religious freedom! is the cry of the age, but it often means license to blasphemy. This has come from the fountain-head; and what next?

It is, however, dear brother, but another proof of the truthfulness of our exposition of the Word of God. It is one of the signs of the times which we have frequently urged; namely, that in "the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. iv. 1, 2.)

It behoves us, therefore, to watch and pray, for the coming of the Lord draweth nigh.

May He bless your efforts in His cause is the sincere prayer of your faithful brother in Christ,

GEORGE LLOYD.

6, PRINCE'S TERRACE, BIRKENHEAD,
April 29th, 1868.

MY DEAR SIR,

As regards the strange new heresy—the "Christadelphian Ecclesia," I am sorry to be unable to give you any additional information. I have heard very little of these strange people, and have read none of their publications, with the exception of Dr. Thomas's "How to search the Scriptures;" which seemed to me, for the most part, utter nonsense. As regards Liverpool, I have never heard of them there—that they have made much progress there I can hardly believe. I believe Birmingham and the midland districts to be their headquarters. Some time ago, a man came to Southport, and delivered some lectures which he announced as on "The speedy coming of Christ;" but in the lectures he denied the resurrection and the existence of any heaven or hell apart from this life. Could he be one of these people? I hardly think so, as the resurrection is fully admitted by them. I shall read the articles in *The Voice* with much interest, and am glad to see the subject is in such good hands as Mr. Govett's. It seems to me, however, that a few clear, strong, and pointed tracts would be particularly useful. Were I furnished with fuller information, and some of the most important of their publications I should not be unwilling to do something in this way myself. I think the matter demands attention. Amid the spiritual barrenness and dearth of a Church sunk in apostacy, and a world fast ripening for judgment, one clear and living spring of comfort

and of hope—one gracious Elim in the waste howling wilderness—remains to the people of God: it is “that blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ.” But even this sole remaining hope Satan would fain corrupt by the devices of Irvingism, Christadelphianism, and other lying doctrines. Blessed be God, we are not ignorant of these devices; and this being so, it is surely our bounden duty to warn others of them.

Believe me, dear sir, very sincerely yours,

W. MAUDE.

EXTRACTS FROM OTHER LETTERS.

“I am very thankful to the Lord for the clear and strong statements you and your correspondents are making as to the prevalent signs of these evil days. The new sect, whose errors Mr. Govett is exposing, is rather to be viewed as the coming to the surface of the hidden lawlessness which is deeply working in the midst of us. Not but that the thing itself has its own deep import; but the import certainly is that which it reveals. It is like a fresh symptom in the poor man whose constitution is entirely broken, and who is suffering daily through a complication of internal disorders. As the apostle declared, ‘the man of sin shall be revealed,’ and all these things you write about appear to be rapidly tending to that revelation.”

“I rejoice to see Mr. Govett’s contributions to *The Voice*. His papers are very valuable. Surely we ought to be very thankful that this new and most abominable sect is being thus exposed. How fast predicted events seem to be coming on. The prophetic Scriptures seem to be condensing. How peculiar the whole state of things, social, political, and ecclesiastical! Politically, how rapidly things run on! what may we not expect in the way of strong matters brought about by the new constituencies and their new Parliament! what a vehement ministry the next will be! “Who shall live when the Lord doeth these things?” Look at America too. Does prophecy say anything about America? What a heaving womb are those States! What tumultuous forces! Are they United States indeed? What conflicting elements there are! What discord, and violence, and spurning of law! What a *chaos*, a fermenting chaos of direful passions! What many forms the evils take. There springs up, as plants in a hot-bed, Mormonism, Spiritualism, Christadelphianism, each showing what lies fermenting below the services. And take a look over Europe. Wars and rumours of wars; and yet all hushed up every now and then by the loud cry of peace. And all the while, as every one knows, whilst peace is on every lip, the most abundant preparation for war is the business of Europe. And just at this time, a dark presaging calm seems to prevail. But what a gathering and ripening of the materials for the last great outburst! And yet, dear brother, to us *all shall be well*—well for every child of God—for We look for the Son of God from Heaven.”

CHRISTADELPHIANISM.

MAN'S ETERNAL EXISTENCE.

IN the latter days kings and nations will assemble, saying of God and of His Christ, “Let us break their bands asunder, and cast away their cords from us.” The doctrine of the eternity of the future punishment of the unbeliever is becoming increasingly hateful to the men of our time; and, accordingly, efforts are made to get rid of it. Out of this root springs the sect of the Christadelphians. Look at these passages:—

“No amount of theorizing can persuade him [a good man] that God is the merciful being of order and harmony brought before us in the Bible, if he is told, that with all His foreknowledge and omnipotence, He is to permit nine-tenths of the human race to be consigned to an eternal existence of blaspheming torture indescribable. RATHER THAN BELIEVE IT, HE WILL REJECT THE BIBLE ALTOGETHER, AND EVEN DISPENSE WITH GOD FROM HIS CREED, AND TAKE REFUGE IN THE CALM, IF OBERLESS, DOCTRINE OF RATIONALISM.”—*Lectures by Roberts*, page 68.

The same writer describes the doctrine of the Reformation in another publication, thus:—

“A system which tells us that God is just, and yet that He is to punish countless millions of immortal souls for the sin of one man, in which they had no participation; and of which they had no knowledge: that God is gracious and merciful, and yet that the poor helpless wretches in the slums of great towns like Birmingham, who are born in squalor and filth, and surrounded by all the degrading influences of brutality, ignorance, and vice, are to be sent to writhe in eternal agony for what they could not help being, to pay an eternal penalty in objectless torture, for the misfortunes of a brief span of life, OVER WHICH THEY HAD NO CONTROL; a system which, while compelled to use the Bible descriptions of Deity, presents to us a MONSTER OUTSTRIPPING IN BLUNDERING SELFISHNESS AND MALICIOUSNESS ALL THE FABLED GODS OF GREECE AND ROME; a system which with one hand holds out the Bible as the Word of God, and with the other steals every spark of divinity from its pages, and enshrouds it in a darkness and confusion which stagger the sensible mind in its honest endeavours to receive it.”—*Two Nights' Discussion*, page 38. [*My italics and capitals.*—R. G.]

Blasphemy, I see, is begun already on *this* side the pit! It is no wonder if those who so daringly refuse the doctrine of Holy Scripture on this point, treat its other teachings as fables. Has not Mr. R. sealed up his eyes? Is not he to be renounced as a guide, who tells us that sooner than receive a doctrine which stands clearly on the surface of Holy Writ, he would give up faith in the book and its God altogether?

From this root of unbelief springs the Christadelphians' denial of the existence of Satan and his evil spirits. From this rises also the denial of the intermediate state of souls, and the future eternal existence of men, and of heaven and hell.

The connection is not difficult to be traced. Dr. Thomas is denying the eternity of punishment as applied to men. ‘But, Dr. T., (we may suppose his opponent to say,) you must admit the eternity of punishment as affecting the devil and his evil spirits: for Jesus says, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matt. xxv. 41.)’ He decides then to deny the existence of Satan and evil

'But, Doctor, Jesus tells us of punishment begun upon the souls of the wicked as soon as 'In hell he lift up his eyes, being in torment' (Luke xvi. 23.) That is also a stumbling-block in the way of the theory: so the existence of eternal death is to be denied.

The doctrine of man's eternal existence is denounced as a theory which is to be put down without mercy. A great obstacle to the progress of Christianity; its false views of the gospel; it is the basis of spiritual tyranny, and of Romish superstition. It drains away all vigour from the truth.—Lectures, 14.

It comes forth the materialism of the new system, whose complexion seems rather too swarthy even to its own that he deems an apology suitable. 'Know, then, man is merely a *living body*. He has no soul or instinct from his organization.' "All the great religions of religion that overspread the world, are based on the doctrine that man has within him a separable, immaterial, thinking entity, styled the immortal soul." *Nights*, p. 6. This idea, they tell us, is false. Light is a power developed by brain-organization." *ibid.*, p. 31. Their "view regards the *mind as a part of living brain-substance*."—p. 34. (*My italics*.) Roberts argues pantheistically, that "different essences and substances are but different forms of the eternal essence or First Cause (*my italics*), described in the bible as 'spirit,' which God is; and in scientific phrase as electricity."—*Lectures*, p. 31. There are substances—matter and spirit; there is but one. If electricity were all things made: *electricity is God, and God is electricity!*

But philosophy is materialism. But now, of the scepticisms,—that which doubts the existence of matter, and that which doubts the existence of *mind*, the former is far the most philosophic, and capable of being proved. The doubt concerning the existence of matter is a rod, which soon swallows up the other.

Now that I feel; I am sure I think. *Sensations, and affections make up my life*. I arrive also at assurance at the belief, that there are spirits myself, displaying intelligence like my own. I believe also that there is something outside of me which does not think, and which may perhaps occasion some of my feelings. But that is a deduction of reason. Our opponents no doubt will say, that they are *not* conscious of *matter*. If so, I reply, they are beings very different from me. 'Why, yonder one, I see it.' Pray, sir, is not sight a sensation? Is not sensation an affection of *mind*? 'But I *hear* its wave.' Pray what is hearing? Is not that also an affection of *mind*? 'But I *touch* and I *feel* it.' Still, I say, that feeling belongs to the *soul*; whether it be a sensation of hardness, or of sweetness, or the feeling of pain or pleasure. 'But there must be something which is the *cause* of these feelings.' Now you are saying, sir, and I agree with you. But you arrive at your conclusion only through premises, and those are not proved by *mind* alone. Any one who wishes to see the error of this system drawn out to demonstration, consult the writings of Bishop Berkeley.

With this view the Scripture agrees. It traces feeling to the soul. "His *soul* hath appetite." "Our *soul* loatheth this light bread." "If a *soul* touch any unclean thing." At any one who shall attempt to teach me that reason and reasoning are but the quadrilling of certain particles of matter, I can but smile. If an opponent can *see* this minuet of atoms, and perceive that reason and the dance of particles of matter are the same thing, of course that must be satisfactory to himself. I must, however, assure him that I neither see nor am conscious of any such oscillation of atoms in thought. If he *infer* it only, then I should say his inference must be in fault. At any rate, in my own instance, no two ideas are more dissimilar than the vibration of notes, and the inferring of conclusions from premises. So much for their philosophy.

Let us now meet the theology of this wicked system of unbelief with the testimonies of the Word of God! Mr. Roberts quotes many passages of Scripture, and at times seems to argue with much force from them, in contradicting statements very commonly made by Christians. The reason of this is, that popular theology has, in several important points, wandered from the Word of God; and it will be well for Christians, if the barking and biting of this fierce mastiff drive the sheep into the walls of the fold.

He argues in more than one place, in the following fashion. 'You tell us that man's soul is naturally *immortal*. But Paul says, that Jesus brought life and *immortality* to light by the gospel. How can these two statements be consistently held? If the immortality of the soul were a truth known to Egyptian and Grecian sages, how could Christ bring it to light? If it mean, that Jesus made known the way to attain it, then it follows that we were not by nature possessed of it.' *Two Nights*, p. 7.

Now the fallacy of this argument is seen in a moment, when one looks at the Greek of 2 Tim. i. 10. Before Jesus arose, the separate and endless existence of the *soul* was believed, and rightly. But Jesus brought to light the *endless existence of this body*, and, above all, the glory and *incorruptibility* (that is the word used) of the bodies of the *saved*. So says Paul in 1 Cor. xv. 42. The body of the dead believer is "sown in *corruption*; it is raised in *incorruption*. . . . it is sown an animal body (*Greek*); it is raised a spiritual body." "*Flesh and blood* cannot inherit the kingdom of God, neither doth *corruption* inherit *incorruption*."—50. The bodies of living believers are at present unfit for glory, much more the bodies of the dead believers. They both must be changed, ere they enter the heavenly department of Jesus' millennial kingdom. (Also verses 53, 54.)

I now proceed to establish on Scripture statements, some propositions antagonistic to the Christadelphian.

I. MAN IS A BEING MADE UP OF THREE PARTS; BODY, SOUL, AND SPIRIT.

"I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord." (1 Thes. v. 23.)

Our Lord was possessed both of body, soul, and spirit.

"He went to Pilate and begged the *body* of Jesus." (Matt. xxvii. 58.) "My *soul* is exceeding sorrowful, even unto death." (Matt. xxvi. 38.) "He groaned in the *spirit*, and was troubled." (John xi. 33.)

Soul and spirit are most closely intertwined. It is the proof of the searching force of God's Word, that it "pierces even to the dividing asunder of *soul* and *spirit*." (Hebrews iv. 12.)

II. THE SOUL (AND SPIRIT) CONSTITUTE THE MAN.

1. The soul is the seat of the animal feelings. It is possessed in common by the brutes and man. "Our *soul* is dried away: there is nothing at all beside this manna." (Num. xi. 6.) "His *soul* clave unto Dinah." (Gen. xxxiv. 3.) "Our *soul* loatheth this light bread." (Num. xxi. 5.) "Thou shalt eat in thy gates whatsoever thy *soul* lusteth after." (Deut. xii. 21.) "The Lord shall give thee then a trembling heart, and failing of eyes, and sorrow of *soul*." (Hebrew—Deut. xxviii. 65. See also Judges xviii. 25; Is. xli. 10; Ps. xlii. 2; Prov. xxi. 10; xxvii. 7, &c.)

2. It dwells in the blood. "For the *soul* (Hebrew) of the flesh, is in the blood; and I have given it to you upon the altar to make atonement for your *souls*; for it is the blood that maketh atonement for the *soul*." (Lev. xvii. 10—14.)

3. The soul is not only different from the body; it is superior to it. "Take no thought for your *soul* (Greek), what ye shall eat, or what ye shall drink, nor yet for your *body*, what ye shall put on. Is not the *soul* more than the meat (food), and the *body* than the raiment?" (Matt. v. 25.) "Fear not them which kill the *body*, but are not able to kill the *soul*: but rather fear Him who is able to destroy both *soul* and *body* [of all men] in hell," (Gehenna). (Matt. x. 28.) On this Mr. R. has some smart observations, as though the last part of the verse undid for us the effect of the former. By no means! Observe first, there are here two divisions of man at least: the *soul*—so distinct from the body, and so superior to it in its nature, that they who can kill the body, cannot kill the soul. "But what say you to God's *destroying* both body and soul in hell? Does not that tell of annihilation?" By no means! Destruction means continually the undoing of the *well-being* of a person or thing; but not the annihilation of its *being*. "Yonder house was *destroyed* by fire." Do we mean that no trace of it can be found? No: its use as a house is gone; but the four walls stand. "James Stephens has quite *destroyed* his character." Do we mean that he has *no character at all*? Far from it. He has lost his good character; but he retains an evil one, as he finds to his cost. So shall God take away from the wicked the *well-being* of both body and soul, but not the *being* of either.

The Lord again speaks thus: "If a *soul* sin;" "If a *soul* touch any unclean thing;" "If a *soul* swear;" (Lev. v. 1—15), for the soul is the man. "That *soul* shall be cut off." (Ex. xii. 15, &c.) "Tribulation and anguish [shall fall] on every *soul* of man that doeth evil." (Rom. ii. 9.)

4. It is an entity distinct from the body. "The *soul* Jonathan was knit with the soul of David, and Jona-

than loved him as his own *soul*." (1 Sam. xviii. 1.) "I wish, above all things, that thou mayest prosper and be in health, even as thy *soul* prospereth." (3 John 2.) Paul says of the fallen Eutychus, "His *soul* is in him." (Acts xx. 10.)

A further example of this truth is furnished by the parable of the rich glutton: "I will say to my *soul*, *Soul*, thou hast much goods laid up for many years, take thine ease, eat, drink, be merry. But God said to him, Thou fool, this night thy *soul* shall be required of thee" (Luke xii. 19, 20.) "And he said unto his disciples, Therefore I say unto you, Take no thought [be not anxious] for your *soul*, what ye shall eat: nor for your *body*, what ye shall put on. The *soul* is more than its meat, and the *body* than its raiment." (22, 23.)

According to Mr. R.'s ideas, the body is the man. Sometimes the body is alive, sometimes dead. When life goes out of the body, the man's existence is extinct.

Not so the Scripture! It does not say, "If a *body* sin," but "If a *soul* sin." For the body is not the man, but the soul is. Life and soul differ. "Wherefore is life to the bitter in *soul*." (Job. iii. 20.) "My *soul* is weary of life." (x. 1.) "Which holdeth our *soul* in life." (Ps. lxxvi. 9.) "Wisdom and discretion shall be *life* to thy *soul*." (Prov. iii. 22.)

Abraham took "the *souls* that they had gotten in Haran." (Gen. xii. 15.) "Few, that is, eight *souls* were saved by water." (1 Pet. iii. 20.) Why does Scripture use such expressions? *Because the soul is the man*. Again, "When a man or woman shall commit any sin that men commit . . . and that *person* (*soul*) be guilty." (Num. v. 7.) "A man that doeth violence to the blood of any *person* (*soul*) shall flee to the pit." (Prov. xxviii. 17.) "The strong shall not strengthen his force, neither shall the mighty deliver *himself* (*his soul*)." (Amos ii. 14, 15; Prov. xxiii. 14; Jer. li. 14.) Why does Scripture use such expressions? *Because the soul is the man*.

Other words are used, both in Hebrew and Greek, where *life* simply is meant.

5. Similar expressions are used concerning the *spirit* of man. "While Paul waited for them at Athens, his *spirit* was stirred in him." (Acts xvii. 16.) "The *body* without the *spirit* is dead." (Jas. i. 26.) "The *spirit* indeed is willing, but the *flesh* is weak." (Mat. xxvi. 41.)

"Let the Lord, the God of the *spirits* of all flesh, set a man over the congregation." (Num. xxvii. 16; xvi. 22.) The spirit of a man is the highest part of him. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Prov. xviii. 14.) It dwells in the body. "The *spirit* that dwelleth in us lusteth to envy." (James iv. 5.) "For what man knoweth the things of a man, save the *spirit* of man which is in him?" (1 Cor. ii. 11.) "Deliver such an one unto Satan for the destruction of the *flesh*, that the *spirit* may be saved." (1 Cor. v. 5.) "That she may be holy both in *body* and *spirit*." (viii. 34.) "The first Adam was made a living *soul*; the last Adam was made a quickening (life-giving) *spirit*." (1 Cor. xv. 45.)

"The Spirit is especially engaged in the services of religion. God is my witness whom I serve with my *spirit* in the gospel of His Son." (Rom. i. 9.) "If I pray in

a tongue, my *spirit* prayeth, but my *understanding* is unfruitful." (1 Cor. xiv. 14.) "What is it then? I will pray with the *spirit*, and I will pray with the *understanding* also. I will sing with the *spirit*, and I will sing with the *understanding* also." (15.) "The grace of our Lord Jesus Christ be with your *spirit*." (Gal. vi. 8; Philemon 25.) The Holy Spirit also speaks of the body as the *OUTER MAN*; and the soul and spirit as the *INNER MAN*. Paul prays that the Ephesian Christians might be "strengthened with might by His Spirit in the *inner man*." (iii. 16.) "Though our *outward man* perish, yet the *inward man* is renewed day by day." (2 Cor. iv. 16; Rom. vii. 22.) "If Christ be in you, the *body* is dead because of sin; but the *spirit* is life because of righteousness." (Rom. viii. 10, 16.) The Spirit of God describes *man now as living in his body as in a tent*; but about to live hereafter in an enduring edifice. "For we know that if our earthly *house of the tent* (*Greek*) were dissolved, we have a *building* from God, a *house* not made with hands, eternal in the heavens." (2 Cor. v. 1.) Jesus "spoke of the *temple of his body*." (John ii. 21.) "For in him dwelleth all the fulness of the Godhead *bodily*." (Col. ii. 9. See also Is. xxvi. 9; Zech. xii. 1.) In these examples the soul abiding in the body is compared to a person dwelling in a house.

"We must all appear before the judgment seat of Christ; that every one may receive the things *done in the body*, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Each has acted "*by means of the body*." (*Greek*.) It was his tool: not himself.

III. WE ADVANCE NEXT TO CONSIDER—WHAT IS DEATH?

The Christadelphian view will be seen in the following extracts: "Death invades a man's being, and robs him of *existence*." "*Since human existence depends upon material organic function, non-existence must ensue upon the interruption of that function*," (*my italics*). "Death is a *total eclipse of being*—a complete obliteration of our conscious selves from God's universe."—*Lectures*, 46, 47, 50. (*My italics*.)

Do we grant this? Far from it. Is this the meaning of the word in English? No! What says Johnson in his dictionary? "Death; the extinction of life; the *departure of the soul from the body*." Similarly Dr. Ogilvie.

Now it is readily granted, that at death the vital actions of the body cease. But, as Mr. R. admits that all religions believe in the existence of the soul after death, death does not mean the destruction of conscious existence. We define death physically, when we say it is the departure of the *soul* from the *body*. We say of the very poor, "They have hardly enough to keep *body* and *soul* together." Death rends that bond of union, and the soul flies off. But that there is no soul, or that it has no consciousness after death, the word 'death' does not affirm. It is not its meaning.

Even the heathen believed in the existence of the soul after death. Not only had they the remnants of tradition on this point; but in every age and in every land, there were apparitions of the souls or spirits of

the departed. A few of the records of these have descended to our day. The reality of apparitions of the departed is as certainly established as the descent of meteoric stones to earth. It will not do to pooh-pooh them as 'superstitions' in the face of such testimonies as have been collected by Baxter, Owen, Ottway, Wesley, Major Moor, Mrs. Crowe, Mary Howitt, and others. Stubborn sceptics have faltered before the history of what occurred in the house of Mr. Wesley. The well-known case of "Old Boot" was substantiated in court, on the oath of more than twelve persons. And if any enquirer will start the subject in any assembly of a dozen persons, he will find some who have seen an apparition in their own person, or have known of it in the case of others. They are really *common*: though few like to speak of them, lest they should be thought weak-minded and superstitious. But none who think themselves philosophers should reject evidence so copious and solid as sustains this matter: and it is evident that this is beginning to be felt.

Moreover, relations of great weight and authority establish the appearance occasionally of apparitions in connection with the spirit-rapping movement, or spiritism.

In all ages and countries, too, there have been trances; when the body being apparently dead, the soul was conversant with visions of things beyond the natural sight. Such were the trances of Peter and Paul. (Acts xxxii. 17; 2 Cor. xii.) Also those noticed by Wesley.

However, we do not rest in this matter upon any natural evidences, but turn to what Scripture affirms.

Our Lord confirms the existence of apparitions. "When the disciples saw Jesus walking on the sea, they were troubled, saying, '*It is a spirit*;' (apparition,) and they cried out for fear." (Matt. xiv. 26; Mark vi. 49.) Now if there be no such thing as an apparition, then was the time for the Saviour to comfort His disciples by assuring them that all apparitions are superstitions. But He goes further. After His resurrection He suddenly appears in the midst of His disciples; "But they were terrified and affrighted, and supposed that they saw a *spirit*." He addresses them, "Handle me and see: for a *spirit hath not flesh and bones*, as ye see me have." (Luke xxiv. 37, 39.) Jesus then admits that a spirit might be seen; but it could not be felt to possess flesh and bones.

Mr. Roberts mis-states our views when he says, that we make death to "simply signify a *change of habitation*! 'A man die? No, impossible! He may go out of the body, BUT HE CANNOT DIE.' This is popular sentiment; the dictum of the world's wisdom; the tenacious belief of the religious world." (p. 46.)

We do not mean by death, 'destruction of conscious existence,' which is the new sense he could thrust upon it. But none in his senses denies the reality of death, the ceasing of existence in connection with an animal body, and the total change of the manner and place of existence.

(To be continued.)

Norwich.

R. GOVETT.

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

"The Circulation of Roman Catholic Versions of the Bible by the British and Foreign Bible Society; the Defence of the Practice Examined. By a Clergyman of the Church of England. 'He that hath my Word, let him speak my Word faithfully.' (Jer. xxiii. 28.) 'Purge out therefore the old leaven.' (1 Cor. v. 7.)" London: W. Macintosh, 24, Paternoster-row. 1868. We do not believe that ten Christians out of every fifty know anything at all of the grave questions which have been agitated for many years between the managers of that great Institution—the British and Foreign Bible Society, and many Christians, who, desiring in all things to please God, have struggled for the circulation of the Scriptures in all their purity. However much we may have valued the British and Foreign Bible Society, our feelings have for many years past been deeply wounded by the determination of its managers to continue circulating editions of the Bible with very special corruptions, all tending to the advantage of Popery and its superstitions. In former years, when circulating many copies of the Scriptures, we always endeavoured to get them from the Edinburgh Bible Society. Some of their Bibles were not so good in type and binding; but what was either when compared with the advantage of being able to trust all their Bibles as being pure versions. This pamphlet which has been sent us is most valuable, as giving quite a *résumé* of the controversy. It is written in kindly feeling—there is not a harsh word in it—and yet it is faithful in declaring the iniquity of continuing to circulate the impure versions. We may just state, for the information of our readers, that the British and Foreign Bible Society have been circulating for years in France, Italy, Spain, Portugal, and elsewhere, Romanist translations made from the Latin Vulgate. The chief errors in these translations need only to be indicated, and every Christian will easily see how dangerous they are. We will just give our readers a few specimens.

"She shall bruise thy head." (Gen. iii. 15.)

"Redeem thy sins with alms." (Dan. iv. 27.)

"Worship the footstool of His feet." (Ps. xciii. 5; Eng. Ver. Ps. xcix. 5.)

"And adored the summit of His staff." (Heb. xi. 21.)

"It is not a great fault when one steals." (Prov. vi. 30.)

"Do penance." (Matt. iii. 2, and more than thirty other places.)

"Make your calling and election sure by good works." (2 Pet. i. 10.)

"They [the apostles] were offering the sacrifice." (Acts xiii. 2.)

"Great is the sacrament of piety." (1 Tim. iii. 16.)

Our readers must carefully observe what the Romanist makes of these erroneous translations. He says that by works, not by faith, are men saved. That the sacrifice of the mass and transubstantiation are both scriptural. That it is right to worship the Virgin, saints, and images, &c. That text (Gen. iii. 15), "She shall bruise thy head," has been the prolific source of many evils. It has not even been pretended that it is in any sense the reading of the Hebrew. Yet have they persisted in it. And its effect has been, and is now, illustrated by beautiful pictures of the Virgin Mary trampling on the serpent which adorn the Church of the Madeleine in Paris and buildings in many other places in France and Italy. The teaching of their writers, too, shows the special danger of this erroneous rendering. The subject is so important, that we must find room for a few quotations.

The Bishop of Rochelle wrote:—"The most powerful Virgin which bruised the dragon."

The Bishop of Hilda wrote:—"The Church ought to pray for aid and help to her who bruised the serpent's head."

The Archbishop of Ferrara wrote:—"She would complete the conquest of the infernal serpent."

The Abbot of St. Vincent and St. Anastasius wrote:—"She with her virgin and immaculate foot, shall bruise the head of the infernal serpent."

Finally, the present Pope, Pius IX., in his encyclical letter, written from Gaeta, A.D. 1849, uses the same language:—"On this hope we chiefly rely: that the most blessed Virgin, who . . . bruised the serpent's head . . ."

And, again, in the solemn decree in which the dogma of the Immaculate Conception was declared to be a necessary article of the faith of the Church of Rome, it is said:—"That the most blessed Virgin, who, all pure and immaculate, bruised the poisonous head of the most cruel serpent." . . . "The most holy Virgin exerting, together with Him (Christ) and through Him, eternal enmity against the venomous serpent, and triumphing most justly over him, bruised his head with her immaculate foot."

There are many other statements in the pamphlet we would like to have noticed; but, just as we often are compelled to say, we have not room for it. The subject stands immediately connected with the signs of the times and the growing apostasy. We trust many of our readers may be induced to buy this sixpenny pamphlet, and prayerfully consider the important subject which the writer so very ably puts before us.

"Waiting for the Son of God from Heaven."

By the Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool. London: S. W. Partridge & Co., 9, Paternoster-row. One Penny. This is another little tract which we strongly recommend to our readers. Mr. Kelly's interpretation of Scripture prophecy is, in its main outline, exactly what we have been permitted to give ourselves in lectures and tracts, spoken and circulated in all parts of the kingdom. He believes that we are not to wait for anything as necessarily to transpire first, but simply to look for the return of our blessed Lord. He sees the distinction between our gathering together to meet the Lord in the air, and his revelation to the world in which we will have our share. He says, "He will have first come into the heavens, and gathered His saints to Him; and then, after an interval of some duration, in which various phenomena and judgments shall be disclosed, according to the prophetic Word, He will descend to the earth." He thinks further that that interval is the day of the Lord, and that God will have other witnesses during it, raised up in His people Israel—the Antichrist being the oppressor of that day, endeavouring to exterminate God's witnesses from the earth. He says this Antichrist will be an individual who will sit enthroned as an object of worship in the literal temple at Jerusalem. And this he believes to be "the abomination of desolation" spoken of by Daniel the prophet. He believes that it is when Satan is cast out of heaven, and comes on the earth, that he raises up this man of sin—the Antichrist. He thinks, further, that Satan is the hinderer or holder back referred to in 2 Thess. ii. 7. This we do not see. It is the only thing in the interesting little book to which we do not subscribe. But this difference of judgment does not hinder our recommendation of the tract.

"The Coming of the Lord, and some subsequent Events, in their Connection with the Church's Future, as found in God's Word." London: W. Yapp & Co., 70, Welbeck-street, W. We are frequently asked what publications we recommend for general circulation, and to present to enquirers. Since we saw this little tract, we have recommended it everywhere. It is chiefly in the words of Holy Scripture. The arrangement of the texts give an outline of coming events. In this we entirely agree. There is nothing in the tract with which we differ, and we hope earnestly to pray the Lord to give it a wide circulation, and to use it to many for their enlightening in truth, so that they may be indeed intelligently waiting for the Lord from heaven.

"An Epitome of Prophetic Truth; or the Glories awaiting the Redeemed." London: W. Yapp & Co., 70, Welbeck-street, Cavendish-square, W. A copy of this sixpenny book has just been sent us, with a request that we would give an opinion upon it. This we can easily do, for many copies of it have passed through our hands, which we circulated, believing it to be altogether scriptural.

CHAPTERS ON THE CANTICLES.

IX. "THE KING AT HIS TABLE."

IT is not every one, even of the Lord's people, who can enjoy the Song of Solomon, because they do not all dig deep enough into the rich mine of God's truth. Some are content to know themselves saved, and do not go on to enjoy their *new life* in communion with their risen head. With many true Christians, their Christianity is as much *external* as *internal*. The internal being, as we may say, just sufficient to give *reality* to the external; but not sufficient to give it *vigour* and *power*. Such Christians are always standing in the distant place, instead of drawing nigh with full assurance of faith. It is well for us when we sit with the King at his table, having come with confidence to have happy intercourse with him, and learn the richness of his grace.

With the King at his table there is a chosen guest; she is the beloved and the betrothed one, and she is privileged to listen to the words of affection which fall from his lips. The bride and bridegroom extol each other. How blessed to enter into the spiritual meaning of these mutual experiences! What joy there is in a deep experimental acquaintance with the love of Jesus! How glad the soul that can return each token of affection with, "Lord, thou knowest all things; thou knowest that I love Thee."

We would take up a part of the conversation at the King's table. The King speaks first:—"I have compared thee, O my love, to a company of horses in Pharaoh's chariots." It is recorded that Solomon had horses brought out of Egypt. These were beautiful and costly. "A chariot for six hundred shekels of silver, and a horse for an hundred and fifty." These horses were doubtless used on state occasions. They had been used in Pharaoh's chariots. Now in the possession of the wealthy and magnificent Solomon, they would be richly caparisoned and laden with ornaments of gold and precious stones; they would form the grandest object in the state procession. To this the King compares his bride. The figure shews how Christ admires his Church in His own comeliness put upon her.

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with studs of silver." He is promising to add to the costly ornaments with which she is decked; as if no abundance or costliness of apparel would satisfy the desires of that love which only sought to exalt its beloved object. So it is with our heavenly Bridegroom. He gives us grace upon grace. He adorns us with the fruits of the Spirit. He enables us to glorify Him even here; He fills our hearts with joy; He gives us manifestations of His unutterable love; our hearts burn within us; we know and feel that he is ours. Then He tells us that we shall have more yet—more enjoyment of his love—more tokens of His affection—more proofs of His power—more signs of His ever-watchful care, and that soon He will exalt us to a place in His own glory. "Henceforth"—says one who believed the promise—"there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me

only, but unto all that love his appearing." Thus it is that Jesus "raiseth the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

The bride then begins to speak:—"While the King sitteth at his table, my spikenard sendeth forth the smell thereof." Here the betrothed one, though promoted to the highest place, is found "clothed with humility." All that she has received, and all that is promised, does not exalt her in her own esteem. For it all, she is indebted to the love and affection of her royal bridegroom. She had no claim upon him—no beauty of her own to attract his attention. She is now sitting at the royal table in the enjoyment of gifts which her beloved had poured upon her in rich profusion. None of them had she deserved. Yet there was something that so manifestly delighted her royal companion, that to it she must allude—it is the perfume of her spikenard. "Spikenard," says one, "is a lowly grass, scarcely rising above the surface of the ground. A lovely emblem of humility." Yes! true grace makes its possessor humble, and the more grace the more humility. The more knowledge of the love of Jesus we enjoy, the more we feel our own unworthiness; and the higher we reach in Christian experience the more clearly we see beyond us the heights we still would climb. And this lowly spirit is of much esteem—it is a sweet perfume to the King as he sitteth at his table.

The bride next declares her longing desire to have her beloved always with her. "As a bundle of sweet smelling myrrh, so is my beloved unto me. And as I keep that sweet perfume all night in my bosom, so would I ever keep him next my heart." Here is the soul delighting in Jesus, and longing for uninterrupted communion with Him. Jesus is as sweet-smelling myrrh to such a soul—one that has given every affection unto Him. Let us again think of the power of human love. When it is deep and intense, there is no feeling that human nature is capable of, which is so absorbing. It makes little of mountains of difficulties—it looks over every hindrance—breaks down all barriers—roots up all selfishness, giving the heart *another self* to live for;—it binds together two hearts, so that it were death, often, to rend them asunder. This feeling does not come all at once. It grows with acquaintance and companionship, as the kindred feelings of the two hearts reciprocate and become entwined together. Nothing can satisfy such a heart but the object which it loves. In separation there are the deep longings for the presence of the beloved. There is often the eager listening for the well known sound of his footsteps. There is the silent gladness, the quick throbbing of the heart, when he comes, speaking far more than words can express; and in the union of kindred hearts there is indeed two individuals thoroughly identified, entirely consecrated to each other—neither of them think anything of sacrifice for each other's welfare, or each other's pleasure. Heavy pain they will endure; toils they will labour through; many troubles they will struggle with; and in the midst of all there is the smile of affection, and the deep pleasure of content, as one says to the other—"I bear it all for you—I go through it all with you."

Oh! my reader, again I say how happy the soul who

thus knows the love of Jesus! How happy the person who can truly say, I have all these natural feelings spiritualized,—the outgoings of my new nature—pervading even to its very depths in fellowship with my precious Jesus! The mere formalist knows nothing of this. Even the true Christian who remains to the end of his days the babe in Christ, cannot sympathize with this. He, perhaps, rejoices that he never has the deep and painful experiences of others. He is saved, perhaps, from all the trying emotions of the soul mourning over the absence of the beloved. He never experiences the feelings of the bride as she cries, "I am sick of love." He never says with a Christian poet—

"Alone I sit and mourn Thy long delay,
Can I but weep while Thou art far away?
Hasten thy coming, Lord, and claim Thy bride,
To dwell for ever at Thy sheltering side."

But, on the other hand, he never knows the higher joys of the divine life in the closest personal communion with the Lord. He may know the work of Christ; but scarce ever realizes the blessed *person* of the Lord; and not realizing the *person*, how much he lacks the soul thrilling anticipations of that glorious time, when we shall see Him whom our souls do love, and enter with Him—being made like Him—into that glorious home where we shall dwell for ever in His presence!

"Tis night,—but oh! the joyful morn
Will soon our waiting spirits cheer;
Yon gleams of coming glory warn
Thy saints, O Lord, that Thou art near.

Lord of our hearts, beloved of Thee,
Weary of earth, we sigh to rest,
Supremely happy, safe and free,
For ever on Thy tender breast."

10, Harley Road, N.W.

T. GEORGE BELL.

PRESENT SERVICE.

WHY ARE WE SO PRUDENT IN OUR OWN CONCERNS,
AND SUCH FOOLS IN THE LORD'S SERVICE?

THE following considerations are respectfully and affectionately addressed to those who really wish their Christian energies and zeal to be something more than mere displays of indiscriminate benevolence, and are honestly and heartily desirous of making their charity go as far as possible, and do as much good as it can. Those who argue that the maintenance of their civil and religious liberties does not concern the Christian, must rest assured that their most diligent studies, and the clearest perception of the prophetic Scriptures, will only increase their ultimate confusion when they consider the little resistance they have made to assaults upon those inestimable privileges which Englishmen are wont to regard as so sacred a trust.

The deplorable ignorance, unmanly apathy, and unchristian selfishness that characterize the great mass of the English people, are perfectly inexcusable on the part of those who make the slightest profession of regard for

the cause of truth and righteousness, or the spiritual welfare of those around them. To repeat the sound remarks that were made in a recent number of *The Voice*:—"If we can prove from Scripture, that without any change of present means, and without the intervention of any manifest judgments from God, this world has before it a long career of growing improvement, if we can prove from Scripture that the preaching of the gospel, and the continued use of the various evangelizing means at present in operation, are slowly but surely bringing in the universal prevalence of godliness, righteousness and peace, then we do well to secure permanency and settled establishment of well-organized institutions to be carried down, as men say, 'to many future generations.' And this, being the case, it would necessarily often become wise to use money in hand, not altogether for the immediate benefit of sinners perishing around us; but in part for that, and in part also in preparing for the ordinances of religion for succeeding generations. There, at once, we have a practical question raised of the greatest possible moment. And the whole daily service of the true child of God, who wishes to please his Father in all things, will take its special character from the answer to that question."

"Those who are spending thousands of pounds in splendid buildings, will be bitterly disappointed to find that they have been preparing all those buildings for the use of the 'MAN OF SIN,' during the period of his all-prevailing and despotic reign. It would be well for true Christians to search God's Word as to the predicted apostacy of the last days, that they might really know what things are speedily coming on the earth. This knowledge would altogether turn aside their present unscripural expectations of permanency in the use of the preparations they are making for years to come, and circumstances which may never happen."

It is in the fullest persuasion of the soundness of these views, that the readers of *The Voice* are now so particularly urged to adopt a more practical and decided tone of Christian life and Christian work. Till our children, and family, and friends, and countrymen, generally, are brought to some knowledge of the truth as it is in Jesus, any self-complacent assurance that we are individually safe, and have nothing to do but sit with folded hands "looking for the coming," is to betray an amount of selfish and heartless indifference that God can never bless, nor our consciences approve.

We see our fellow creatures, not only perishing for the food and raiment which it would be comparatively easy to afford them, but we have also to place them in such circumstances as that our charity may not prove utterly ineffectual. To illustrate my meaning:—to give a starving man a loaf of bread will not save his life, if another is standing by and administering poison. Just so, to preach the way of life to one who is at the same time imbibing the most pernicious and soul-destroying heresy, cannot possibly avail him till we remove the evil influences that are retarding all our efforts. The two words—"the sword and the trowel," embrace the pith of my argument. Unless we are prepared to remove obstacles and to defend what we have established, all our labour is but one tissue of man or self-pleasing activity

and eye-service. Millions upon millions of tracts and sermons are annually preached and published; thousands of churches and chapels are built and frequented, and iniquity and ungodliness prevail just as much as ever, for the simple reason that men are too cowardly to hold the sword in one hand, while they use the trowel with the other. Or in other words, they ostentatiously display their charity before men, by giving bread to a starving soul, while they take not the slightest notice of the poison that he is receiving from an enemy behind. Is the farmer fool enough to cast his seed on clean land and foul indiscriminately! Then why are those engaged in the Lord's service to act in such a manner as would be laughed to scorn by the least scientific tiller of the ground! Those who argue that the Lord's people have "nothing to do with things of time and sense," and are not called upon to strive or contend for the maintenance of protestant truth and the suppression of popish error, virtually admit that their children and families may perish in torture and flames, but they are too fully occupied in "looking for the coming" to trouble their heads about such secular matters! Ought not such folly and selfishness to be scouted and exposed? Christians must, to a certain extent, interest themselves in polemics and politics, unless they ignorantly persist in ideas that have lately been so ably discussed and refuted in these columns, and come to see that the unconverted children of believers are *not* saved by virtue of their parent's faith. And if *The Voice* has never spoken the truth before, I consider that the testimony it has given upon this subject to be of infinite importance, and will, I trust, serve to rouse Christian parents to the necessity of securing for their children and families, who have not yet been made partakers of the same hope as themselves, those civil and religious liberties that can alone supply them with the means and opportunity of hearing what they must do to be saved. Christians have been especially faulty in this particular, and they have given too much heed to the stereotyped phrase, in the mouth of every Jesuit, who can hypocritically urge them to "preach Christ," while they deprecate all attempts to warn and rouse the country to a sense of its inevitable disasters.

(To be continued.)

Cheltenham.

JOHN HAMPDEN.



THE KINGDOM OF HEAVEN AND ITS MYSTERIES.

(Concluded from page 69.)

I SAID in my last article that because Israel, as the rebellious husbandmen had killed the heir and refused to acknowledge Him, when raised from the dead; "*the kingdom of the heavens*" could not fully come. Their rebellion and hardness of heart stood in the way, so that the setting up of the kingdom was postponed. It could not deliver them and shed forth its saving power and glory over the earth. Stephen had seen the King, risen up and ready to come forth at their bidding, but they gnashed their teeth and rejected the testimony of the Holy Ghost, and were not forgiven. So the Lord

shut to the door, and retired as He said, "I will go and return to my place, until they acknowledge their offence and seek my face. In their afflictions they will seek me early." (Hosea v.)

I said the *kingdom* of the heavens could not fully come; but Jesus Christ, the source and centre of all grace and power, the alone dispenser of life and blessing, is exalted and installed *above* the heavens; raised and seated *above* all principalities and powers of this age and the age to come. Satan and his angels we know are still in the heavens, and he is still the prince of the power of the air, god of this age on earth.

What then is now revealed to us by the holy apostles and prophets, through the Spirit now indwelling us? The kingdom is in abeyance; but a mystery that had been hid in God from the ages, is now made known unto us, which was ordained before the ages for our glory. (Eph. iii. 9; 1 Cor. ii. 7.)

The Lord in glory descended into the air to call Saul of Tarsus to be the apostle of a heavenly calling to a heavenly inheritance, to Jew and Gentile, especially to the Gentiles, and a fresh revelation was given to the apostles to call out an election from among Jews and Gentiles to form a body for Christ in which He will, when He comes, *manifest* His glory. To call out a people for His name! a Bride, one of His own flesh and bones as risen and exalted, a co-heir, a sharer in His glory, to come with Him in the heavens, when He shall come in the clouds of heaven to raise up the tabernacle of David that is fallen down, to set it up, that the residue of men may seek after the Lord, and all the nations upon whom His name is called. When the heavens shall rule, and the kingdoms of this world shall become the kingdoms of our God and His Christ.

Thus then is this present dispensation ushered in, which may be called the kingdom of the heavens in a mystery. As a kingdom it is called the kingdom of the Son of God's love, whom men cast out; but whom God has exalted in love, whom He delights to honour, and to whom He has given all power in heaven and earth. We, who are called, are sharers in this love and glory, and said to be delivered from the power of darkness and to be translated into the kingdom of God's dear Son, (Col. i. 13.) With this call commenced the "*mysteries of the kingdom of heaven*," which the Lord said, "*it was given to His disciples to know and understand.*" The holiest of all is opened for us above the heavens. One Head and only source of life or power is the Son of God in heaven. Henceforth there is no centre of power, or blessing, or worship on earth. The Holy Ghost sent down from one Head, dwells in us, immediately connecting each of us with our Lord above the heavens, teaching how, walking in Him, we should live soberly, righteously and godly in this evil age of the world, looking for that blessed hope and appearing of our great God and Saviour Jesus Christ.

This interesting subject, the "*mysteries of the kingdom of heaven*," is fully set forth in the seven parables of our Lord as related in the 13th chapter of Matthew's gospel, and of which I may, if spared and allowed, further write in a future paper.

Brampton, Torquay.

LEONARD STRONG.

CHRISTADELPHIANISM.

MAN'S ETERNAL EXISTENCE.

(Continued from page 89.)

WHAT then says the Scripture about death?

1. It describes death as the man's putting off an old garment preparatory to putting on a new one.

"For we know that if our earthly house of the tabernacle were dissolved, we have a building of (from) God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan being burthened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 1—4.) The body is only the *house*, not the *tenant*.

2. It describes death as the loosing of a ship from shore upon its voyage.

"Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: * yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you." (Phil. i. 20—24)

If this rendering be just, Christadelphian ideas are overturned. But Mr. R. has found a way, as he thinks, of evading this testimony. It turns upon the sense of the Greek word which we render "depart." Mr. R. would translate it "return," and then suppose that Paul alludes to the first resurrection and personal appearing of Christ. But no! The Greek word is composed of two parts, which jointly signify to "undo," to "loose," as Liddell and Scott testify. It signifies "to loose for departure, to weigh anchor," and the like. *It never has the signification of "return,"* not even in Luke xii. 36, where it is rendered "return from the wedding" in our version; and although some lexicographers, as Parkhurst, may so give it. It means in the passage in Luke, to "break up from the marriage feast." It is true, that under the *circumstances* it is implied, that that breaking up from the feast is preparatory to "return;" but that sense is inherent in the context, and forms no part of the *word*. The expression would be as justly used, if the person leaving the feast were at once going on a journey to a foreign land.

But we have plenty of other evidences in our favor. Though the verb occurs but twice in the New Testament, it is found in the Apocryphal books. "His servants made haste to depart." (Judith xiii. 1.) "I went, and made a grave and buried him." (Tobit ii. 7.) It occurs in Paul's last epistle as a noun with the same sense as in Philippians. "For I am now ready to be offered, and the time of my departure is at hand." (2 Tim. iv. 6.)

It is evident that Paul is computing the consequence of life or death to himself individually.

* Literally, "This is to me fruit of labour."

Christ would be magnified either by his life or death. (ver. 20.) He discusses the results of each of these alternatives.

1. What if he *lived*? "To him to live was Christ." (ver. 21.) It was "to him fruit of labour." (ver. 22.) "His abiding in the flesh was needful for the Philippian Christians." (ver. 24.)

2. What if he *died*? To him "to die was gain!" or rather, "to have died." (*Aorist*.) As Alford says, "Life was to him Christ: but it is the *state after death*, and not this *act of dying* which is gain to him." He presents the results of the same alternative in verse 23. "Having a desire to depart and to be with Christ." This was to depart out of the flesh, as to live was to abide in the flesh. To depart out of the flesh was at once to be with Christ; as he had also said before, that "to be absent from the body was to be present with the Lord." (2 Cor. v.)

Now on the Christadelphian theory, these statements are not true.

1. How was death *gain* to Paul? They reply, 'Because thus he escaped the troubles incident to life and especially to his apostleship.' But there is no word about this. There is no statement that life is evil, and that he wished to be quit of it. He had said that he regarded it as good from three points of view. 1. By it he magnified Christ. 2. He increased his own reward. 3. He was most useful to the Philippians and other Christians. *But to die was better still: he was at once with Christ. Death was "far better," as compared with life, which was good. Paul is not comparing something good with something evil.*

But death to the Christadelphian is a perfect blank. Now a perfect loss both of consciousness and of usefulness could not be truly stated as gain. Thus their theory is proved false.

2. Again, Paul cannot be treating of Jesus' return and His first resurrection. His subject is death and life: his being in the flesh or out of it, with the consequences to himself and others. Mark, the body is not himself. His abiding in the flesh was useful to them: his departure out of it was loss to them. How? Only on the supposition, that the Church after Paul's departure was abiding still on earth, still maintaining the fight with the world, the devil, the flesh. So long as that was the case, Paul's presence was most useful. *But when the Lord shall have come, the battle is over, the victory is won, the Church has ceased to exist or to be troubled on earth. Paul's counsels, teaching, prayers, example, are needed no longer.*

3. Study a moment the balancing of the matter as stated by the apostle. It was *better for himself* to die; it was *worse for other Christians* that he should depart from the flesh. Death he desired, as it would be a great personal gain to himself; but his feelings of desire were checked when he felt how needful his presence was to others.

Now there would be no loss to the Philippian Christians in Paul's returning in resurrection, and being with Christ at his return. That return is the time of the hope spread before all Christ's people, the hour of reward. Nor would it affect Paul *individually* alone:

while Paul is here speaking of something which would affect *himself individually*. It is evident, then, that Paul is speaking of his death, which would affect himself individually; and not of the Lord's coming, which would equally affect all His people.

Great is the difference between an individual's going to his Lord, and the Lord's coming for all His people. If then death be a mere putting off a garment, a departure from a house, an unmooring of a vessel from the coasts of time, it does not suppose the complete cessation of conscious existence. Nay, Paul assures us that the departure of each individual Christian out of the flesh at death, is to him at once the being present with Christ—a great gain; a state very far superior to anything to be enjoyed on earth. That is, Christadelphian statements on the point are false.

There is a like passage in 2 Cor. v. ; "We are always confident, knowing, that while we are at home in the body, we are absent from the Lord, (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." On this passage, Mr. R. asserts that Paul was herein expressing his desire for the body of resurrection. By no means! How could Paul, clothed on with his new body, be said to be "absent from the body?" There are three conditions of the saint; of which, the Christadelphians refuse to recognize more than two. 1. There is the dwelling in the body and absence from the Lord. 2. Leaving the body, and going to the Lord. 3. The being clothed upon with the new body in resurrection. Have those who have fallen asleep in Christ perished? (1 Cor. xv. 18.) Paul refuses the idea as incredible. But they have, on the Christadelphian theory, till the resurrection. That is false. The sleepers in Christ rest, and are blessed. (Rev. xiv. 13. See Is. lvii. 2, for the saved of the Old Testament.)

But it may be said, 'Mr. Roberts gives passages of Scripture proving the non-existence of men after death; such is that place in James, "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." (James iv. 14.)'

Yes! this is said of *life*—not of the *soul*. The union of body and soul in this life is brief indeed. But Scripture never speaks thus of the *soul*. Quite another term is employed here.

IV. WE ADVANCE ANOTHER STEP. THE DEPARTURE OF THE SOUL FROM THE BODY IS TRACED FOR US IN SCRIPTURE, AND WE LEARN THAT THERE IS A PLACE WHERE DISEMBODIED SOULS (OR SPIRITS) ARE KEPT TILL THE RESURRECTION, AND ARE IN A STATE OF CONSCIOUSNESS.

It is the teaching of Scripture, both of the Old Testament and the New, that the souls of all men at death go to a place called Hadees. Jacob, when he sees the bloody coat of Joseph, says, "I will go down into Hadees (*Heb.*) unto my son mourning." (Gen. xxxvii. 35.) Now here it could not mean that he would be laid in the grave with his son: for he believed that Joseph was devoured by a wild beast. He expected, then, to meet his son's spirit in Hadees. Jacob at death draws up his feet, "and was gathered unto his people." (Gen. xlix. 33.) This took place not at his burial, but at once upon his death. The burial was a

tardy matter, requiring Pharaoh's permission, and Joseph's travelling out of Egypt into Canaan. Hear the testimony of Solomon, "Yea, though he live a thousand years twice told, yet hath he seen no good. Do not all go to one place?" (Eccl. vi. 6.) "To-morrow shalt thou and thy sons be with me," said Samuel to Saul. Yet Saul and his sons were not buried the same day. They were fastened up on the walls of Bethshan. (1 Sam. xxxi. 10, 12.)

Hadees is a place of custody. God says to Job, "Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" (Job. xxxviii. 17; xvii. 16.) Hezekiah says, "I said in the cutting off of my days, I shall go to the gates of Hadees." (Isa. xxxviii. 10.) On this rock I will build my church, and the gates of Hadees shall not prevail against it." (Matt. xvi. 18.) That is, Jesus shall call the souls of His saints in resurrection forth from the place of the dead.

Hence Scripture divides intelligent beings into three classes. (1) The heavenly, (2) those on earth, and those (3) under earth. "That at the name of Jesus every knee should bow, of those (not 'things') in heaven, and those in earth, and those under the earth." (Phil. ii. 10.) "And none in heaven, or in earth, neither under the earth was able to open the book." (*Greek.*) (Rev. v. 3.) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea . . . heard I." (xiii.) (Ez. xxvi. 20; xxxi. 14—16; xxxii. 18.)

Scripture, in speaking of death, describes it as the time of the separation of body and soul (and spirit). "It came to pass as her soul was departing, (for she died,) that she called His name Ben-oni." (Gen. xxxv. 18.) Hence in the restoration of life, the soul (or soul and spirit) return again into their abode. The son of the woman of Sarepta dies. Elijah seeks to restore him again to life. He prays, "O Lord my God, let this child's soul come into him again." (1 Kings xvii. 21.) It had left the body: but God restored the lad to life. "The Lord heard the voice of Elijah, and the soul of the child came into him again and he revived." (xxii.) "See, thy son liveth." Paul says of Eutychus, "His soul is in him." (Acts xx. 10.) In the New Testament the departure and return are sometimes spoken of as that of the spirit. "Lord Jesus, receive my spirit," is Stephen's prayer. (Acts vii. 59.) When Jesus raises the daughter of Jairus, He says, "Maid, arise!" "And her spirit came again, and she arose straightway." (Luke viii. 54—55.)

But our Lord traces for us the flight of the souls of both good and evil to the place prepared for them: "The beggar (poor man) died, and was carried (away) by the angels into Abraham's bosom." This refutes the assertion, that the soul is not the man. We call both the corpse and the soul, in common speech, the man. So does God. This is seen in what follows. "The rich man also died, and was buried. And in Hadees (*Greek*) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." This was evidently designed to refute just such unbelief as that manifested by Christadelphians.

What have they to say against it? 1. 'The angels

carried Lazarus' *dead body* to Hadees.' This needs no refutation. If Jesus were taking up the Pharisees' theory, (as Mr. R. says), they did not believe that corpses were carried into Hadees, but the souls of men, as Josephus tells us. 2. 'Hadees (hell) means the grave.' Never! 3. 'If Dives and Lazarus were immaterial souls, they could cross the gulf which separates them.' Prove it! 4. 'How odd, that heaven and hell should be so close together!' This is neither heaven nor hell, but Hadees—the intermediate place where souls are detained in custody till the resurrection. 5. 'What do you make of the finger, tongue, eyes?' The soul (or ghost) of a man perfectly resembles his body; only it is not capable of being held by a living man, while it may be seen by him. "I saw under the altar the *souls* of them that were slain." "And they [were not unconscious, but] cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood?" (Rev. vi. 9, 10.) 6. 'This is no real occurrence; 'tis a parable.' Prove it! It is a real statement of facts. "I have *five brethren*." 7. 'The rich man asks that Lazarus may be sent to his home to warn his brethren. If your ideas were true, there would be no need of one rising from the dead to convince them. A spirit disembodied would have been sufficient.' So it would; and Abraham admits it. "Nay, father Abraham, says Dives, but if *one from the dead* went unto them, they would repent. But he said unto him, If they hear not Moses and the prophets, *not even if one rose from the dead*, would they be persuaded." (Luke xvi. See *Greek*.) The message of a disembodied spirit (and Eliphaz had seen one, Job iv. 13—16) was possible, and it would be an awful warning. But there was a means far less common which might be given, and yet would not prevail—the rising of one from the dead in his body. These words then imply the possibility of the return of a disembodied spirit to earth, and its bearing a message to men. It had already taken place in Samuel's case. 8. 'Jesus is only speaking according to the Pharisees' ideas.' This is theory without proof; it is enough to deny it. Jesus' words are in entire harmony with the previous teaching of the Old Testament about the state of the dead. They were designed to teach those who ridiculed our Lord, a stern lesson from the *torments of lost souls before the resurrection*. Those who deny them will not therefore escape them. How solemn those words, "Lest they also come into this *PLACE OF TORMENT*!" And all this took place before the resurrection; while his brothers are alive on earth; while Moses and the prophets are still in force; and therefore before Jesus had come.

(To be continued.)

Norwich.

R. GOVETT.

A FRIENDLY CORRECTION.

"**D**EAR Brother in the Lord,—There is an expression in the communication from 'a godly mother' in your last *Voice* which is most objectionable—'*A crucified God!*' Where did she get such a thought from

Scripture? Never could she. As Man He died, as Man was crucified as God hid His face. Put to death in the flesh; but not as God. In His person He was God and is God; nevertheless, He became flesh and a man, anointed with the Holy Ghost and with power. We must believe the mystery; but we must not *confound* the Godhead with the manhood. Do you not agree with me? The expression has startled many. I am, yours affectionately, LEONARD STRONG.

The expression referred to is in a verse of a hymn, quoted on page 50:—

"The moment a sinner believes,
And trusts in *his crucified God*;
That moment he pardon receives,
Salvation in full by the blood."

We have looked over several hymn books without finding a verse as above; but we are quite sure that we have seen it before. It is perhaps only an altered copy of the first verse of Joseph Hart's 88th hymn:—

"The sinner that truly believes,
And trusts in *his crucified God*,
His justification receives,
Redemption in full through His blood."

We quite agree with Mr. Strong that the expression is objectionable; yet we are sure that both the dear godly brother, Joseph Hart, who seems to be the author of it, and the "godly mother" (well known to us and highly esteemed) who quoted it, thought no ill in using it. The word might just as easily have been *Lord*, and so we would have put it, if we had noticed it in the MS. We had not noticed it until our attention was drawn to it by the above letter, and are sorry that it has grieved some of our readers. It is not, however, as we have shewn, *new*, but rather an expression often to be met with, for the verse is often quoted.

EDITOR.

FATHERLY CARE.

THOUGH in the wilderness I roam,
My *Father* is my *Friend*,
He leads me gently, safely on,
To joys that never end.
What though my pathway thorny be,
It leads to endless rest,
And all this trying warfare now
Is ordered for the best.
May these sweet truths refresh my heart,
When sorrow bows me down,
I'm passing through this wilderness,
To yonder glorious crown.
Thou art not left *alone* on earth,
In solitude to mourn,
Expos'd to every stormy blast,
Both *friendless* and *forlorn*.
Oh! no, thy *Father* is thy *Friend*,
His bosom is thy home,
His mighty hand upholds thee still,
And will not let thee roam;
Lean on His everlasting arm,
Watch for His guiding eye,
Fear not the rage of sin and hell,
For Thou shalt never die.

Birmingham.

H. B. MOENS.

A LIFE OF FAITH.

HAD a letter last week from Jerusalem—the ancient city—the city of the Great King. It gave me some particulars which were required to complete a sketch of the life of one who was an example of faith, and by the grace of God, a pattern of devotedness in the Lord's service. I pray God to use the account I am about to give, for His own glory, in stirring up my readers to self-judgment as to their own willingness to give up anything or everything for *Christ's sake*.

I never saw Alfred Roberts, yet ever think of him as an old and dear friend. I have met so many who knew him, and heard so much about his labours. They were most abundant, and in many parts of the world. Indiana, Ohio, New York, London, Cornwall, Malta, Rome, Constantinople, Jerusalem, were each in turn the scene of his self-denying efforts for the Lord. His life-course was rough, but the continued blessing was great. He was an American, born in Newhaven, Connecticut, in the year 1809. One of the nine children of parents struggling with difficulties, he had no early advantages. He worked on their little farm at twelve years old, removing, when fourteen, with his parents to another farm, in the State of New York, where, in consequence of his father's illness, almost the entire management of the place fell upon the youthful farmer. Here both his father and mother were, by the grace of God, brought through much affliction, to the knowledge and possession of the salvation which is in Jesus Christ.

At 23 years of age, Alfred was seized with a severe illness, and lay for five years on a bed of sickness, for a long time speechless, and unable to lift himself. It was in the midst of this that the Lord met with him. He was long under deep convictions of sin; but at length in the mercy of God, peace came in like a river. He looked to Christ, and enjoyed the salvation which is of the Lord. Here also began, at almost the moment of his finding peace, his extraordinary course of devotedness in the Lord's service. He was made willing literally to give up everything to Christ. The Spirit of the Lord carried home to his heart a remark that was made one day in his hearing about a poor weak-minded girl of the place. She had been converted, and it was said by a Christian woman, "That girl may yet do much good in the world; for God has chosen the weak things to confound the mighty." This exercised his mind. It came to him as a call from above, to be at work for God. He cried to the Lord about it, in frequent prayer, and the Lord restored his health. Immediately on this, one of what was called "*his peculiarities*" manifested itself. He would not join any denomination. His heart, so full of love to the Lord, went out after all the Lord's people, and he could not even appear to shut out any of them by joining in exclusive fellowship with others. He believed that the Church was one, and so desired to be known only as a Christian. Another of those peculiarities which marked

his course was his simple faith. He believed that God would give him anything that he asked for, if it was really for his good. And on many occasions he had substantial proof that God was faithful. He gave up everything, parents and farm, brothers and sisters, and even his ordinary clothing, putting on the plainest and coarsest dress. His active work at this time was in establishing Sunday-schools for destitute parts, collecting money for the purpose, and supplying them with books and libraries. His attention was next directed to a large workhouse, twenty miles away, in which he found the condition of the inmates most deplorable. As the best way of meeting their need, he resolved to go and live among them. He went to the authorities and procured a pauper's order for admission. He spent six weeks there, sharing the ordinary fare, and cheerfully submitting to many privations. He gathered the children together and taught them, speaking also to the adults, reading the Bible aloud, and praying with them. All the while he worked with his hands for his own support, that he might not be a burden to the State. Having thus ascertained for himself the real condition of the inmates, he left the house, that he might go all through the neighbouring towns and seek to enlist the sympathies of their inhabitants, on behalf of the paupers amongst whom he had lived. He then travelled about for some time, living entirely amongst the poor, and going from one workhouse to another. Thus he observed for himself all their need, and then, making it known to others, he was enabled to relieve many of them.

The Lord seemed after a while to lay upon his heart the condition of the Indians, though he was not permitted at once to proceed to their country. Mr. Roberts left the State of New York in 1840. He stayed five months in Ohio; there he established both day and Sunday-schools, as well as visited from house to house. He next opened a school in the State of Indiana, which he taught himself for three months; and then in the State of Illinois, where he set up a school, and distributed Testaments and tracts. As the dear man travelled about, he always carried with him a large knapsack, filled with gospel tracts and copies of the Scriptures. On one occasion, with his knapsack on his back, he took a journey on foot of 1,300 miles, visiting every place on his route where there were people to be found. In the opening of 1842, he joined a party of American traders, who were travelling through the wild regions of the far West, in the country occupied by the Pawnee Indians. He overtook the traders a few days after they had entered the Indian territory, and told them that he was going after the red men of the West, to whom he believed the Lord would lead him—he was going to live with them in their settlement, that he might proclaim amongst them the love of Jesus the Saviour.

(To be continued.)

CHRISTIAN LOVE.

(1 Cor. xiii.)

THOUGH human eloquence adorn'd my tongue,
 Though on my lips angelic wisdom hang,
 Yet, without Love, in nothing I surpass
 The noisy cymbal, or the sounding brass.
 And though the gift of prophecy were mine,
 All knowledge, and all mysteries divine,
 And though my faith e'en mountains could remove,
 Yet am I nothing if devoid of Love.
 Yea, all my goods, although I should bestow
 To feed the sons of poverty and woe;
 Though for my creed a martyr's pangs sustain,
 Still, without Love, the sacrifice were vain.
 Love is long-suffering and ever kind,
 Love envieth not, nor hath a vaunting mind,
 Is not puff'd up with aught she may possess,
 Nor e'er behaveth with unseemliness;
 Her own, Love seeketh not, nor plotteth wrong,
 And, hard to be provok'd, she beareth long;
 No pleasure findeth in iniquity,
 But in the truth rejoiceth mightily.
 With her kind mantle other's faults she hides,
 Believeth all, as sacred reason guides,
 Hopeth the best in all things, and resign'd,
 Endureth all things with a patient mind.
 Love never faileth; tongues shall pass away,
 Prophecies cease, and knowledge, too, decay;
 For small the knowledge which we here can reach,
 And smaller still our feeble pow'r to teach:
 But when the soul to perfect day shall soar,
 Her present darkness shall exist no more.—
 Thus, when a child, I spake in childish mood,
 And, as a child, thought, reason'd, understood;
 But when to manhood grown, forsook the ways
 And things that pleas'd me in my childish days.
 For dimly now, as through a glass we see,
 Then, face to face, shall our perception be.
 Then, our faint gleam of knowledge here below,
 To heavenly wisdom shall reflective glow.
 And now abides till time shall cease to move—
 This heavenly triad—Faith, and Hope, and Love;
 But chief of all, when faith in sight is lost,
 And hope in sweet fruition is engrossed,
 Triumphant Love her perfect state shall gain,
 In fadeless glory evermore shall reign,
 The link that binds the blessed to their God,
 And wakes each thrill of joy throughout His bright abode.

Woodchester.

W. C. STATHER.

RIGHTLY DIVIDING THE WORD OF TRUTH.

IN St. Paul's second epistle to Timothy (ii. 15) we read as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now whether these words be viewed in the light of a command, or that of advice given by St. Paul to his beloved son in the faith, they certainly are words of weighty import, and from which I think we may safely draw the following conclusions.

1st. That by the Word of Truth, the Apostle means the writings of the Old Testament, and all that was then written of the New; and which, with that afterwards written, we now possess as the Scriptures, or Word of God.

2nd. That this Word of Truth requires to be divided,

and that it was a part of Timothy's work in the ministry, as of all true ministers of Christ now, rightly to make that division.

3rd. That God looks with approbation on those who rightly divide His Word of Truth, and by implication, that shame must eventually overtake all who do this work wrongly.

4th. That the constant study to be approved of God in dividing His Word, is the only way of being preserved from error and consequent shame, in doing this part of the ministry.

The strong desire I feel that your excellent yet very cheap periodical may prove a rich source of blessing, more particularly to the poor of God's flock, has induced me to send you the above, in the hope that you or some other well instructed scribe, may be disposed to take up one or more of the above heads, and enlarge upon them. The subject involved is one of great importance, especially in reference to your valuable periodical; for God will honour truth, and render invincible all your articles drawn up in the true spirit of the Apostle's injunction.

Salcombe Lodge,
 Sidmouth, Devon.

J. SPILLER.

[We trust to write something on this subject. EDITOR.]

THE SIGNS OF THE TIMES.

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering."

"Can ye not discern the signs of the times?"—Matthew xvi. 3-5.

WHEN the sun goes down with a golden gleam,
 And the crimson banners around him stream,
 Ye say, that with morning his orient light
 Will gush o'er the mountains as fair and bright.

When the lowering cloud, with its fringe of red,
 Like a veil o'er the face of morn is spread,
 Ye say, that the rain cometh after this;
 And ye look for the storm—and so it is.

When the bud looks forth in its infant bloom,
 And flowers rise up from their winter tomb,
 When the breath of Spring whispers through the land,
 Ye say that the Summer is nigh at hand.

Thus ye learn the lessons that earth can teach,
 Ye hear all her voices, ye know her speech;
 And God is speaking, by signs and word:
 But who hath heeded? or who hath heard?

When the clouds of error spread far and wide,
 And sin runneth down like a flowing tide;
 When the wolf hath entered the high-fenced fold,
 And the love of many is waxing cold,—

When truth with shadows is compassed about,
 And the saints lie sleeping, with lamps gone out;
 When Satan is come as an angel of light,
 To deck with false glare the perilous night,—

When the watchers their long long silence break,
 With, "The Bridegroom cometh;"—awake! awake!
 And the scoffer asks in his godless mirth,
 The signs of His coming to judge the earth,—

Ah, do ye know; and will ye not hear,
 The terrible day of the Lord is near!
 And will ye not bow down the neck of pride,
 Till ye cry to the rocks from His wrath to hide?

A. P. CARTER.

A Page for The Young.

IMMANUEL'S LAND.

XVII.

IT is pleasant, when the heat of summer is around us, to let our imagination range over the sea with its refreshing waters—over the river with its cool streams—or on the mountain top, rearing itself far above the sultry plain, and giving to the weary wayfarer the sweet breezes for which he sighs.

So we will leave awhile the fields and cities of Galilee, to gaze upon, and in thought to ascend, that majestic and interesting mountain, concerning which we have several times incidentally spoken, as we have pursued our pleasant journey.

Solemn memories fill our minds as we approach Tabor. It is a grand object to gaze upon, rising from the verge of the great plain of Esdraelon, towering high, solitarily and alone, over the surrounding country, and seen far and wide.

It is a strange and striking mountain, distinguished alike in form and character from all around it, rising with beautiful swellings from the plain, and rounded off like a vast dome. The poet has caught the frame of mind with which the Christian approaches this sacred spot, and ascends in sweet contemplation its steep sides—

“When in ecstasy sublime,
Tabor's glorious height I climb,
In the too transporting light,
Darkness rushes o'er my sight.”

It is covered with verdure to its very summit, and fine trees stand apart, the one from the other, all the way up. On the top there is a flat oblong surface, that seems made, says Dean Stanley, for a national festivity, so broad it is and so varied, commanding wide views of the plain from end to end. The saying of the Jews is, that, but for the Divine command, the Temple ought to have been built here; so elevated, so grand, so suitable is the spot! No summit in the whole range of Immanuel's Land includes so many objects of interest and beauty, as are embraced from its high top.

“Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene,
And I pause by the goat-crag of Tabor to see
The gleam of thy waters, oh, dark Galilee.”

The Jordan is beheld winding on its course from the lake to the sea, and a boundless perspective of hills and valleys, with the ancient mountains of Gilead and Bashan. On the west and north there is the great sea, forming a long dark line along the horizon—the stately Carmel—and the last ranges of Lebanon, over-topped by the snow-crowned Hermon. On the south is Gilboa and the valleys and towns of central Palestine. Standing with me thus, on the summit of this glorious mountain, you can understand the comparison of Jeremiah (xli. 18): “As Tabor is among the mountains, and as Carmel by the sea;” and can enter into David's inspired exulting song: “The north and the south, Thou hast created them: Tabor and Hermon shall rejoice in Thy name.” (Psalm lxxxix. 22.)

On this mountain Barak gathered together his army, and presently descended with ten thousand men into the plain, and conquered Sisera on the banks of the Kishon. (Judges iv. 6—15.) Here the brothers of Gideon, both of whom resembled the children of a king, were murdered by Zebah and Zalmunna, (Judges viii. 18); and Tabor is doubtless indicated by the assertion of Moses concerning Issachar, to which tribe it belonged, (Deut. xxxiii. 19,) that “they shall call the people unto the MOUNTAIN; there they shall offer sacrifices of righteousness.”

There are some forlorn ruins on the top, and the foundations of a solid wall running round the enclosure, with towers and bastions. Many of these fragments are considered to be of date long subsequent to the time of the Saviour; but doubtless some belonged to earlier periods; for Josephus speaks of a fortress there, which existed in one form or another from the days of Joshua.

But of all the stirring memories connected with Tabor, my mind rests upon one grand scene, which casts all other events into the shade. It is the fashion to try and prove that many of the old historic characters and events were not as we have been led to believe them to be—that certain personages we have heard of from our childhood never existed, and certain events never took place at all. Amongst other things, it is denied that this mountain was the scene of the transfiguration, and that the honour ascribed to Tabor, during revolving ages, does not belong to it. And yet, as Thompson remarks, all that is recorded upon the subject being in the three passages of Matt. xvii., Mark ix., and Luke ix., anyone can thoughtfully compare and judge for themselves. Nor is the internal evidence as against its claims, so strong or so weighty as some represent. It rests chiefly upon the fact of the ruins I have named; for it is considered, if they were occupied then by many people, the solemn scene could not have taken place there in privacy. But we have no proof that the wall was there, that the houses were then inhabited, or that what was seen by the three favoured ones would be equally visible to others. It was quite possible to be “apart” on the top of the hill, even if there were dwellers around. And it is urged also, that before this event occurred, Jesus was at Cæsarea Philippi, a long way off. But six days intervened, and He could easily have travelled that distance.

Friends and foes have hitherto always united in fixing on this place from the early days of Jerome; and it is as though it were formed for the very purpose, so suitable, so distinct, so grand a spot is it. We will therefore hold fast our conviction, that here the most sublime spectacle took place the world had ever seen.

On this mountain-top, therefore, we believe the Lord Jesus Christ was transfigured. Here two of the inhabitants of the Paradise of God, once men like ourselves, attended Him, speaking with Him of the near approaching sacrifice for sin. He came to offer in His own body on the cross. Here the bright cloud overshadowed the little company, and the disciples feared as they were enshrouded by that canopy of glory. Here the wondrous change took place in the Person of their Lord and Master, who was transfigured before them—when His face did shine as the sun, the fashion of His countenance being altered—when His garments grew white and glistening as the light, exceeding white as snow, so as no fuller on earth can white them. Here the voice

of the eternal Jehovah was audibly heard, and Jesus of Nazareth, the despised and persecuted One—the Man of Sorrows, the Brother born for adversity—was from the excellent glory proclaimed to be the beloved Son. Oh, solemn, holy, glorious, and majestic scene, precious to the church in all ages as the sure word of testimony. To it Peter refers: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received of God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.” (2 Peter i. 16–18.)

Deeply significant is this to us, as the brightest visible display of the coming millennial glory. Thus will our returning Master appear; thus will the risen saints attend Him, as did Moses and Elias on Tabor; thus will He take possession of His own rightful inheritance, and He whose right it is will come to reign.

Let us be by grace early prepared; let us stand ready; let us keep our hearts with all diligence; let us “hear Him” who speaks from heaven; and let us do His will and wait for His appearing, that when He comes, we may be glad with exceeding joy. Let us gaze with holy desire on the multiplying signs of that approaching day, till we feel the reality of its blessedness; and looking around on the marks of sin and the curse, exclaim with faith and love—

“Come, Lord, and take away
The curse, the sin, and stain,
And make this blighted world of ours
Thine own fair world again.”

WM. G. HABERSHON.

THE MORNING STAR.

“I will give him the morning star.”—Rev. ii. 28.

FAIL! Star of Morning, sweetly seen
By watching saints of vision keen;
Ere night's dark shadows yet do fly,
Or rosy dawn illumines the sky.
Though long and dark the watches, Lord,
They still have trusted in Thy word;
And still have search'd the midnight sky
For signs to tell Thy coming nigh.
The world is dead, the church asleep;
They, faithful found, their vigil keep;
Those virgins wise with lamps alit
Who round Thy bridal supper sit.
Oh night of sorrow, flee away,
Shine forth, oh pledge of coming day:
Let soon the Bridegroom's cry be heard,
More sweet than song of morning's bird.
Thy Spirit, yea, Thy Bride, says ‘Come!’
Come, dearest Lord, and take us home,
From coming woe, from earth's dim night,
To dwell with Thee in cloudless light.
Oh Jesus! Thou our Day-Star art,
The hope that burns within our heart,
Like lamp in holy shrine unspent,
Is fed by thoughts of Thy advent.

Birkenhead.

W. MAUDE.

NOTES & QUERIES.

I. “Do you think that every soul that is saved and alive on the earth at the time of our Lord's coming will be caught up to meet Him; or only those who are in a waiting posture—the rest being left behind to be purified and made white and tried?” (Daniel xii. 10.) M. A. S.

We believe that the first resurrection will include all who have slept in Jesus up to the time when it takes place; and that the changing and taking up of the living saints will include all then alive on the earth. “The Lord my God shall come, and all the saints with thee.” [Him in the septuagint.] Zechariah xiv. 5. “Afterward they that are Christ's, at His coming.” (1 Cor. xv. 23.) Daniel xii. 10, does not refer to the church; but to Daniel's people *the Jews*. “The children of *thy people*”—“*thy people* shall be delivered,” are expressions which clearly define the primary application of the chapter. EDITOR.


II. “Why do you think that the Pope of Rome is not the Antichrist, or ‘Beast’ of Revelation?” W. E.

We hope to give an article on this subject as soon as we can find room; we would then be able to point out various reasons, and would dwell chiefly, perhaps, on the fact that we are told in Revelation xiv. that “if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation,” &c. This is an awful doom. Let us carefully observe its application. If popery is *the beast*, then every Romanist has received *THE MARK*, and no Romanist can be saved. This is certainly not true. Besides, will that solemn doom fall on none outside the papacy? What of the Greek Church? Of Ritualism, twin sister to Romanism? What of Infidelity? “The Beast” is a person, the head of a vast Anti-Christian power, who shall somehow gather into one all the Anti-Christian systems of Apostate Christendom, and thus present—for all the world to wonder after—the last great master-piece of Satan; or perhaps to put the fearful truth more definitely, “The Beast” is that great Anti-Christian power, and the “Man of Sin” is the person—the fearful man energized by Satan—who shall wield that power. EDITOR.

III. The reply to the enquiry No. 1 (p. 58) of A. C. O. suggests another, viz: Are we to understand by 1 Pet. iii. 19, 20, that our Lord, at the time of His descending into the deep, or hades, then preached to the “spirits in prison;” or is the ordinary interpretation of the passage judged to be the correct one, as having reference to the days of Noah? J. S. J.

We invite any of our correspondents to reply to this. EDITOR.

NOTICES OF BOOKS.

 We only notice such as are sent to us for the purpose.

The Coming Wars and First Resurrection; or a look into future events, proving the veracity of the year-day system. By V. L. Jacot. London: S. W. Partridge & Co., 9, Paternoster-row. We have had the pleasure of meeting and conversing with Mr. Jacot, and believe him to be an earnest and spiritually-minded Christian, one really desiring in all things to speak according to the mind of the Lord. Yet we cannot agree with him as to the year-day system, neither do we think there is any Scripture authority for fixing particular dates. Those who have indicated the precise year of our Lord's return, have so often proved wrong, that we think it has an injurious effect, and checks the desire to search into the prophetic Scrip-

tures. We have met with students, or read their writings, who mentioned 1836, 1839, 1849, 1860, 1866, 1867, 1868, as the years of the Advent. We had a kind correspondent who often wrote to us to state his confidence that the Lord would come in 1868. Mr. Jacot expects the prophecies about the coming to be fulfilled in this year of 1868. Before this meets the eye of the reader, it will have been seen how far he is right, for he says:—(p. 39), "The middle of the week (Dan. ix. 27) will occur ABOUT THE MIDDLE OF JUNE, 1868, when in my belief THE PAPACY WILL BE DESTROYED." We greatly regret such statements being made. They bring the study of Prophecy into disrepute.

"The Apocalypse Expounded by Scripture."

By Mattheetes. 4 volumes. London: James Nisbett & Co., Berners-street; Norwich: J. Fletcher. We have already noticed the first volume. We have the second now before us. The writer very clearly points out that after grace had been the character of the dispensation, the new economy opens with justice. He quotes the expression, "Just and true are thy ways, thou king of nations." And then points out how that justice takes effect against Satan and his angels, against the harlot city, against the Antichrist, and over the living and the dead—the righteous and the wicked. He also shows the contrast between Christ's witnesses under the gospel, and those of the new dispensation. The one go forth harmless as doves (Matt. x. 16), and the other slay by fire those who would injure them. (Rev. xi. 5—6.) It is impossible that we should do justice to the volume with so much to occupy our columns. We must therefore be content to inform our readers that they will find in it a lengthened and careful, and very suggestive commentary on the Apocalypse from chapters iv. to xi. There is the throne, the cherubim, the book with the seven seals, the lamb slain, the opening of the seals, from chapter i. to vi. There is next the two companies of chapter vii., the silence in heaven of about half an hour, and the sounding of the six trumpets. Then comes chapter x., with the mighty angel clothed with a cloud. Then the measuring of the temple of God in chapter xi., and the account of the two witnesses. We were particularly interested with those parts of the volume which come in frequently under the heading of "The Types." In these we have an interesting reference to the types and typical persons of the Old Testament, where these throw light upon Apocalyptic subjects. We can only add after carefully reading this second volume, that we have never seen a commentary on the Book of Revelation so valuable as this, and on the whole so true and conclusive in its statements.

"The Chronological Weakness of Prophetic Interpretation." By a Beneficed Clergyman of the Church of England. Published by Thomas Scott, Mount Pleasant, Ramsgate.

"The force of the Chronological Interpretation of Prophecy Viewed in the Light of Apostolic Facts, and of the True Genius of Christianity, relating to the End of the World, and the Coming of the Son of Man:" an answer to "The Chronological Weakness of Prophetic Interpretation, by a Beneficed Clergyman of the Church of England." By James Murray, Torquay. Torquay: W. T. J. Fisher. London: Hamilton, Adams, and Co. We may very well allow Mr. Murray and this "Beneficed Clergyman" to fight their battle out, praying the Lord to shew them where truth is. It is certainly not with either of them, but with that which they both equally set aside. The Beneficed Clergyman is very broadly of what is called the Broad-Church party. He prints a quotation from Dr. Colenso on the back of the cover of his pamphlet. This we quote, for our readers need to know a little more of this party. "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the Creation." (2 Pet. iii. 3, 4.) "And still they continue thus. The order of the universe, the gradual progress and development of the human race continues undisturbed. We, in our day, see more plainly than ever, that these expectations of the early Church, these hopes of the apostles and first

disciples of Jesus, these statements of the Scriptures, have in their letter been contradicted by the course of events in human history. This fact, as Professor Jowitt has said, ('St. Paul's Epistles,' I. 119), stares us in the face; we feel no satisfaction or security in attempting to conceal it; we cannot do so if we would." The writer asserts that all the passages of Scripture which refer to the coming of the Lord and the end of the age, shew that those events were to happen in the apostolic days; therefore, as they did not so happen, he is "no longer able to relieve the sacred historians from the charge of error when they asserted in their honest ignorance the end of all things to be imminent in their own time." We waste no more space on this. We have here a specimen of the regular method of the "rationalistic school"—what they cannot understand they at once declare to be false. As we read over this pamphlet of the "Beneficed Clergyman," we could not help thoughts which, as he would say, in our "*honest ignorance*," crowded in upon us about his "*Benefice*"—whether he had any right to keep it, &c. Mr. Murray is also of opinion that, "our Lord meant to convey the idea that the Son of Man should come in the clouds of heaven within the then existing generation." "But," says he, "that the event did not correspond to the expectation, or rather, did not correspond with the teaching of our Lord and His apostles is most explicitly denied." He thinks the Son of Man came at that time, and that the prophecies were then fulfilled! He can only present even the appearance of an argument for such an opinion, by adopting the usual course of the "spiritualizing school," i.e., when the Scriptures declare an event as *literally* coming—he asserts that the passage has only some metaphorical meaning: thus the very words of God are explained away.

Alice, or the Death-bed of a Ritualist, by Cheyne

Brady London: S. W. Partridge & Co., 9, Paternoster-row. This is an admirable tract in the little book form. If we could, we would gladly put many thousands of it into circulation.

"The Pilgrim with the Ancient Book; and other Sacred Poems." By M. N. C. London: William Hunt & Co., 23, Holles-street, Cavendish-square. Bath: G. Short, Milcom-street. 1868. This book does equal credit to the writer and to the publisher. The poems are all good, and many of them beautiful. True poetry runs all through, and its simplicity is its chief grace. It has also the charm of truth. No little praise, in a day like this. The following lines may be taken as a specimen:—

"Slain, the one all-atoning Sacrifice,
The 'Spotless Lamb,' before all worlds ordained;
Shed the all-cleansing blood of richest price,
To heal the soul with sin's infection stained.
Lo! upward gaze! behold at God's right hand,
By His own blood for ever entered in,
Our Great High Priest exalted takes His stand,
'An Advocate' who only pleads to win?
Yet forward gaze! He comes, He comes again!
'Lift up your heads, ye everlasting gates!'
'Who comes?' 'The King of Glory' comes to reign:
The joyous advent His fair Bride awaits."

The following also is very sweet:—

"ONE WORD."

"MARY"—"RABBONI."

"One thrilling word, 'twas all that Jesus said,
And weeping Mary raised and turned her head,
That gentle sound stole through her inmost soul,
A wondrous spell that could her grief controul;
'Twas heard, and echoed through her bursting heart,
Bidding her anguish cease, her woe depart;
While joy and wonder, mingling, took their place,
And mingling tears and smiles suffused her face:
One word—'twas all the weeper could reply,
So deep, so earnest, was her ecstacy!—
'Rabboni!'—'twas enough, her Saviour heard:
Love had rekindled love by magic of one word!"

The Rainbow; a Magazine of Christian Literature, with especial reference to the revealed future of the Church and the World. Edited by William Leask, D.D. London: S. W. Partridge & Co., 9, Paternoster-row. We have long wished that our friend, Dr. Leask, would send us a copy of the Rainbow for notice, and a number has just come to hand. We are so often asked to notice books, and left to buy copies for the purpose, that we could never get on at all without a *rule* on the matter. We have felt obliged to adhere to this rule, yet have desired to say how heartily we sympathize in Dr. Leask's efforts and unwearied labours for the advancement of prophetic knowledge. The June number we have just looked through is quite of the average excellence. We have sometimes wished that the correspondents of the Rainbow had greater powers of *condensation*,—truth, now-a-days, has far greatest power, in short, pithy and pointed statements—yet have we never seen a number in which there was not much to interest and to instruct. We earnestly desire for the Rainbow even increased success.

TRINITY ROOM WORK.

Dr. Bell thankfully acknowledges the following contributions—

For the County Evangelizing.—G. J., Bromley Common, £5. J. W., Hastings, 5s. Mrs. M., Saratogo Springs, New York, U.S., 10s. F. L., Liverpool, 1s. 6d. A. R., Manchester, 2s. 6d. H. E., Exeter, 1s. J. M., Hastings, 2s. S. T., Leamington, 2s. 6d. W. R. R., Tunbridge Wells, 2s. 6d. A friend, per ditto, 5s. A friend, Glasgow, 5s. "One who is watching for the Lord," Inverness, N.B., 2s. 6d. J. S., Hanois Lighthouse, 2s. Col. S., 2s. 6d. Miss T., South Molton, Devon, 10s. E. R. C., Derby, 2s. 6d. "One of your children in the gospel," 10s. A domestic servant, 5s. E. L., Winchester, 2s. 6d. M. S., Ilfracombe, 5s. J. T. C., Teignmouth, Devon, 13s. Miss T., 10s. Miss T., Hyde-park, 5s. "A curate of the Church of England," 5s. Lady M., 10s. Capt. B., 10s. H. B., Nottingham, 3s. 6d. J. S., Newcastle-upon-Tyne, 10s. T. L., Dartmouth, 2s. 6d. "A thank-offering. I was much blessed in hearing you in Trinity Room when visiting London," £1. P. E. T., Coventry, 1s. "A believer in the Lord's speedy return," Hull, Yorkshire, 5s. J. T. M., Clifton, £15, (£5 to be given to expenses of room). "A fellow-servant of the Lord," 2s. 6d. T. W., York, 2s. 6d. O. R., Plymouth, 3s. S. W., Preston, 2s. 6d. Mrs. W., Cahirciveen, Ireland, £1. A friend in Scotland, 10s. H. P. S., Co. Cork, Ireland, 2s. A. B., Maidenhead, Berks, 5s. "A widow's mite," 1s. Mrs. M., 2s. "A young disciple," 2s. 6d. G. R., Almer, Dorsetshire, £1. S. S., 10s. S. W., 2s. 6d. Lady —, £1. A friend, Torquay, £1. J. H., Cheltenham, £2, "towards your intended journey through the country, from London to Edinburgh, for the purpose of preaching and lecturing on prophetic subjects and the signs of the times." M. A. L., Sevenoaks, "for the brother and sister going to Demerara," £1. Offerings at meeting for special prayer for the above, £3 10s 6d. E. P., "towards expenses of your preaching tour," £1. "An Evangelist," £1. "From the Lord's money," 2s. 6d. T. R., 10s. F. L., Liverpool, 5s.

For the French Evangelizing and Tract Distributing.—T. E., Dublin, 5s. S. S., 10s. I am sorry to have received no more for this important object, and hope to continue to pray the Lord about it. Will my readers help in prayer? Several tracts are ready for printing. Arrangements are made for printing them in Jersey, where they can be cheaply done, and where M. Ollivier will kindly revise the proofs. The son of M. Ollivier hopes to return to London shortly. There is a great work to be done, and the Lord will surely raise up friends for it.

For the Home Work.—Mrs. M., 2s. In boxes, May 24th, £1 13s. 9d. "For the Lord's sake," £5. Mrs. H., for articles sold, 6s. In boxes, May 31st, £2 5s. 6d.

For the Voice.—J. H., for advertisements, £1 10s. The same, for gratuitous distribution, 10s. Mrs. W. J., 5s. "A mite for the Voice," Jersey, 2s. 6d. A friend, Taunton, 1s. W. B., copies sold in Trinity Sunday-schools, £1 18s. 7d. W. T. R., copies sold, £1 1s. 6d.

For sending Voices and prophetic tracts to Ministers and others.—W. C., Edinburgh, 5s. T. A. F., Barnstaple, Devon, 4s. A Pre-Millennarian, £1. A friend, Devonshire, 10s. J. L., Scarbro', 5s. E. S., Liverpool, 5s. "I think this the most important part of your work: the Lord may use many of your packets of tracts; or they may be, in many cases, solemn testimony against them, leaving them without excuse in the day when the Lord shall come." 5s. in stamps enclosed. "I send you stamps, 3s., to help in sending Voices to Baptist ministers." [As stated in a previous number, parcels have been sent to all the Baptist ministers in England, Wales, Scotland, and Ireland, I took it for granted that the kind donor would approve of my using his stamps for sending to other ministers.] "From a minister to help in sending Second Advent tracts to the ministers of the gospel throughout the country," 10s.

For the Poor.—A friend, Devonshire, 10s. J. H., Cheltenham, £1, with the following remark, "I am so convinced of the wickedness of laying up for times that *can* never come, that I am convinced the pockets of the poor are the only safe investment in these perilous times." "A sister in Christ," 10s. R. A., Lincoln, 5s. S. A., Lincoln, 5s.

Miscellaneous.—A valuable parcel of materials for wearing apparel from some unknown friend. Articles for the sale from M. A., Mount Ephraim, Tunbridge Wells. A parcel of little books for the sale. Misses A., a large quantity of articles for the sale. Mrs. P., Wyndham-place, articles for the sale. Lady C., parcel of articles for the sale. Mr. B., two oil paintings. Lady R., various valuable articles. Mr. H., Mrs. B., E. R., W. B., Misses O., Mrs. K., Miss L., all articles for sale. From Jersey, large parcel of books and tracts. From Plymouth, parcel of tracts. Given by various friends for the free teas to the poor, 12 pounds of cake, 50 rolls of bread, 7 loaves of bread, 7 quarts of milk, half pound of tea. From J. E., a parcel of tracts. From Plymouth, a parcel of tracts. Proceeds of sale, May 26th and 27th, £70 2s. 6d., to be divided amongst the various objects of the mission. Book-post parcel of tracts. Parcel of hymns and leaflets.

Miss SMITH thankfully acknowledges the following:—"A friend, 2s. Another, 5s. From the country, with an earnest desire that the Lord may bless the work, £1. A pound of tea for self; half-a-pound for the poor. A parcel of useful things for the poor. Mrs. D., 5s. Mr. M., £5; half for the poor. M. S., 2s. 6d. E. W., 3s. Mrs. R., £2 10s. for self. The same for the poor, £4 4s. Mrs. M., a parcel of things for the poor. 2s. 6d. for a poor Christian widow. Old clothes for the poor. Three bundles of articles for the poor. 2s. 6d. from a lady for a much afflicted one. I carried it, along with parcels of tea and sugar, and the person gratefully said that it was quite a little fortune. From Dr. Bell, £10; share of proceeds of sale. A valuable counterpane from a lady for myself. Several parcels of things useful to the poor. I feel it right and honouring to the Lord to testify that He has given me many distinct answers to prayer. I could tell of many remarkable cases; indeed, I have had all my need supplied bountifully, and very much to give away amongst the poor. It has greatly helped me, in reading with and speaking to them, to have been able to relieve all urgent cases. My time is altogether and very blessedly occupied with this work, and I can never praise the Lord enough for making it to prosper so in blessing so many by it. I have found out many cases of real deserving persons; and many, too, that I believed to be true Christians. I have had sent to me entirely in answer to prayer during the past year, for my own support, £46 14s. 6d.; and, besides, a number of useful articles of wearing apparel, &c., which have been worth about £8 more. I have in the same way had sent for the poor during the same period, £81 17s. 8d.; and in articles for them—old clothes, bread and coal tickets, dinner and soup tickets, &c., &c., quite equal to £20 worth. My heart is filled with gratitude, and I can truly call upon all Christians to praise the Lord with me. I also ask them to pray for me and for the work.—S. SMITH."

These lists were all closed on the last day of May, to be included with the annual statement to be made up to that time, and fresh lists opened for the third year of the work.

PAST RECOLLECTIONS AND PRESENT THINGS.

WHO has not felt the power of old associations, on revisiting, after a long interval, some place of former resort? I have just experienced all that power, in going through and around the ancient city of Edinburgh. I was for a long time accustomed to come to this city, almost every year. I was here in the year of "the disruption." In the following year I was one of a deputation to the Free Church General Assembly, and addressed an immense gathering of its ministers and people in the Canon Mills Hall. In this city, I have met on these former visits with some of the very excellent of the earth. The late Sir Andrew Agnew introduced me to that memorable man, the late Dr. Thomas Chalmers. Here, too, I met with Daubigne the historian, Monod of Paris, and others of like standing. Here I was accustomed also to see much of the Lord's work. I have been to-day looking into some of the "Wynds" of the old Canongate and High Street, which I have formerly visited. These were the abodes of poverty and suffering then, and they are just the same now. I have also been climbing up the steep ascent of "Arthur's Seat," to get another look at the scene of a memorable prayer-meeting in that by-gone time. A few of us had been from evening until two or three o'clock the next morning, listening to the deeply interesting discussions of the General Assembly, on which so much of the future of Scotland's piety seemed to depend; and, released from the densely crowded Hall, strolled up the mountain side, and finding all so quiet there, in a sheltered hollow near the mountain top, we spent some time in crying to God for His guidance and blessing. Those were times of deepest interest. Each one we met with then seemed alive to their importance. Between four and five hundred of the ministers of the Scottish Establishment had come out of it for conscience sake. They deserved all credit for their self-denying devotedness. In the result it was seen that God could sustain them; but at the time, there being no provision made beforehand, it was all a work of faith, and a precious testimony to the power of truth upon the conscience. How changed all the circumstances appear now, as I wander from place to place, meditating on all the incidents of those former times. Coldness now prevails. God is blessing His people's efforts here and there; but at the same time, almost everywhere are the tokens of a cold indifference which is spreading over the scene. This is no hasty judgment of a stranger, staying just three days in the city, but the general admission of many Christians with whom I conversed. An incident, shortly after I arrived in Edinburgh, gave a shade of sadness to my whole stay in the city. I had been speaking to a Christian of my former visits. I mentioned opportunities I had on some of these occasions of visiting amongst the poor. I especially spoke of visits made in company with W. C. Burns, one whom the Lord had used so much for blessing in the times of which I was speaking. I had scarcely spoken the words, when in a newspaper lying before me my eye caught the words, "*Death of the Rev. W. C. Burns.*" I had not heard of it before. Dear brother! I knew him well and valued him much. I

corresponded with him for some years, and often met with him. Occasionally I travelled with him on preaching visits. I never knew so holy a man. His faith and devotedness were beyond description, and the power of the truth from his lips was remarkable. I remember on one occasion his preaching in a place called "*The Spital*," in Newcastle-upon-Tyne; he had an immense crowd around him; with slight intervals he spoke for three hours. I could never forget the deep solemnity of the occasion. Many were converted that night. Some months afterwards, I stood and received the dying testimony of one of the converts. How the heart thrills as one recalls those times! And the question comes, "Shall I ever see such times again?"

I could write pages about William Burns. He was emphatically A MAN OF PRAYER. He had, too, such continual and remarkable answers to prayer. On one occasion, he was visiting me, and laying his hand on the head of a little boy, my eldest child, he said, "*The Lord bless him.*" This led to my asking him to pray. Earnestly did he cry to the Lord that he would make that boy His own child; and not only so, but that He would make him, if he lived, a preacher of the gospel. Years passed away before the answer came. But it did come. My son has been a preacher for several years, and the Lord has made him the instrument of blessing to many precious souls.

I became acquainted with William Burns through the late R. M. McCheyne, with whom I was also acquainted. What dear holy men they were. As I think of them, I seem to be ashamed of all I see around me now. The petty trifles that men are occupied with—their worldliness—their selfishness—their pride. And these are called Christians too! Surely we have occasion to humble ourselves before God for our littleness of faith and lamentable short comings in devotedness.

When Mr. McCheyne went to Palestine, William Burns took charge of his congregation for him. This was in St. Peter's Church, Dundee. There the Lord was pleased to give such remarkable blessing, that the Revival of Kilsyth, Dundee, Aberdeen, &c., became an historic event, and fills a most important chapter in Scotland's religious history. After labouring for the Lord in several parts of England, Mr. Burns went to China as a missionary of the English Presbyterian body. Here he truly gave himself entirely to the Lord. He never had sought his own things; but with a truly apostolic spirit, had ever held every thing for God. So now in China, all was in the same spirit. The more effectually to gain access to the natives he assumed the entire Chinese costume, and thus he travelled about preaching Christ wherever he went. Another peculiarity of this devoted man of God was, that he always carried his well-worn bible in his hand. He was rarely seen without it. And so amongst the natives he came to be known, all through the country, as "THE MAN WITH THE BOOK."

The following I copied from an Edinburgh newspaper:—"On the 4th of April, after three months' illness, he died at Newchwang, thus entering on his rest a rare example to the Church of our day of a life of self-denial and self-sacrifice, in an age of luxury and conformity to the world. He died full of faith and lively

hope. * * * He died of inanition—no disease; but *he had assumed a very aged look.*"

This last expression is very touching; at least it is so when one remembers that he was just 53. An aged worn-out man—dying of *inanition* at fifty-three years of age, through the abundance of his self-denying labours for the glory of Christ!

What a lesson for the self-seeking, self-indulgent Christians of these degenerate times!

Edinburgh, July 8th.

T. GEORGE BELL.

How unexpected, often, are the dispensations of God's wise and good providence! I had just written the above, and travelled from Edinburgh by Hawick to Carlisle, when I received in the latter place two telegrams at once, one addressed to me in Edinburgh, the other in Carlisle, informing me that "*Mrs. Bell is dying.*" I came off by the earliest train to London; but was not in time to see her—she had entered into her rest! For twelve months she had been ill, and suffered much. Dr. Habershon, with a kindness and unwearied assiduity which I can never forget, and which my Master will repay, had been in continual attendance upon her. Her state had varied; latterly she had been in some measure relieved, and though there was not much hope of ultimate recovery, there was certainly no anticipation of so speedy a change. Thus I had felt able to be away on the evangelizing tour referred to elsewhere in this number. She herself anticipated the event. She was happy and cheerful in looking forward to it. Having passed through even more than the ordinary trials and sorrows of life, to her the change was rest indeed. The last few weeks seem to me as filled with remarkable coincidences. Very solemn and striking indeed do the Lord's ways appear to me at this time. He is in a very remarkable way *sifting His wheat for the garner*. He will increasingly bring out those who are His from the sadly mixed condition of things around us. We can hardly tell who belong to the Church, and who to the world. The Lord is already in many ways clearing up the difficulty. Many of His own He is taking away "*from the evil to come*"—others He will leave; but He will nerve their hearts for the deepening conflict of the last days. He is doing over again what He did for Gideon, when He brought the army of two and thirty thousand down to three hundred men. **THE BATTLES OF THESE LAST DAYS MUST BE FOUGHT BY TRUE AND VALIANT MEN.** The departed one had knelt with William Burns, on that day now so long ago, when he, dear man, had prayed so earnestly for her son, as mentioned above; and now, only a few days before her departure, her heart was enabled to rejoice about that son. This was through a letter which had been addressed to me. The writer said:—"The Lord is evidently working by His Spirit in Trinity Room. Your son is very faithful, and full of earnestness for souls. The truth offends some; but the Lord stands by him and makes the word effectual. One day, after Mr. Bell had been preaching, a person came to me and said: 'In what way can I shew my gratitude to Mr. Bell for the precious truth he has given us? Will you convey to him £1, to use for the Lord's work, and say it is from one *who has been much blessed under his preaching.* Two

other persons afterwards told me how much they had been blessed in the same way.' The dear departed one wept tears of joy at such a testimony. My valued friend and brother, Loxdale, also greatly comforted her. She heard that he had said, that he "*could only praise God for revealing so much truth to so young a man, and for giving him grace to be so faithful.*"

Another coincidence was the departure of the late Colonel Stafford, of Exeter. We did not know of it until a week after it took place. Our departed one knew not of it at all. He was a faithful and valued friend to us some years ago in a time of very special trial. The departed one had full experience of his kindness, and she often spake of him; and now it appears he went to his rest just three or four days before her. Thinking of this how vividly there comes before my mind our early days in Barnstaple, with that well-known aged and honoured saint of God, Elizabeth Paget, who was so truly a "*mother in Israel,*" and a helper of all God's people. And so many of those who gathered round us then have gone before us! Well, the Lord has done it! It is all well! And what about those who are left! We sorrow not as others who have no hope. We spend no time in unbelieving regrets. We buckle on the armour afresh! We go forth again into the fight! The battle thickens! Truth must be maintained! It is worth every sacrifice! And it is only for "*A LITTLE WHILE*" that we shall have to struggle on. **THE LORD IS AT HAND.** Sooner than many of us think, He may come for us! Then there shall be the great and eternal re-union! "*SO SHALL WE EVER BE WITH THE LORD.*" "*Wherefore comfort one another with these words.*"

10, Harley Road, July 13th.

T. GEORGE BELL.

I desire to acknowledge with all grateful Christian love, the address of which the following is a copy:—

"Trinity Rooms, July 14th, 1868.

"OUR DEAR BROTHER IN CHRIST, AND PASTOR,

"As a portion of the church over which you have been called upon to preside, we desire to express our warmest sympathy with you in your sudden and trying bereavement.

"We earnestly pray that you may have the richest experience of the truths you preach, and that as you often comfort others, you and your family may be comforted of God, and hear the voice of Jesus saying, 'It is I; be not afraid.'

"You sorrow not without hope; but while you mourn over the loss of one who has shared your joys and sorrows for so many years, you can rejoice in her joy. You will now more than ever take comfort from the thought, that they who sleep in Jesus will the Lord bring with Him; and look forward with increased longing to the day of His appearing, when we shall exchange all our sorrows and trials for everlasting joy in the presence of the Lord.

"With sincere sympathy, we are,

"Yours in the love of Jesus,

"Signed on behalf of the meeting,

"S. O. HABERSHON, JOHN ELLIOTT,
SAMUEL S. COOK, W. T. RUSSELL."

I have likewise received an address signed by each boy in one of the classes in the Sunday-school. I am assured by their teacher that this was entirely spontaneous on their part. One of them wrote it, and all the rest signed it. I feel deeply impressed by such kind feeling. May the Lord richly bless those dear boys. Some of them—perhaps all, but I am not sure of this—know and love Jesus. If there is one of them still outside, may that one be brought in by the rich grace of God. May we all meet in **THE FATHER'S HOUSE**.

I must also be allowed to refer, with the deepest gratitude to our heavenly Father, to the many affectionate expressions of sympathy which I am receiving in letters from all parts of the country. Up to this time I have received 182, and they continue to come by every post. I take them all as tokens of the Lord's good favour, and they give me the assurance that He will yet condescend to use me in His blessed service. Several of the kind Christian friends have made their sympathies to appear in a practical form. The following extracts from some of those letters will show what I mean:—

1. "Your course has been an encouragement to many. It has helped my own faith many a time to see you enabled to trust in God, and carry on such a work in simple dependance on Him. This is of itself a great testimony to the truth. He whom you serve in the gospel will not fail you now, but will incline the hearts of His people to remember that it is not only a time of deep sorrow, but, necessarily, a time of great expense."

2. "I wish to express my sympathy by sending a small offering to you. Four of my Christian brothers, the Lord's poor ones, who read 'The Voice,' gave me 5s. 6d. for you; 10s. 6d. I added. It is but a small offering, but I hope it will be acceptable."

3. "Let me shew my affectionate regard for you, dearest brother, by helping you according to my ability, in that which is now to be done. Your work for the Lord must not suffer nor be stayed. All who truly value your work, will desire your heart to be established in it, and your hands held up, through present help. I trust all your friends may be led to see the importance of this, and do it as unto the Lord."

4. "I pray God to sustain you, and enable you still to go on with your work for Himself. Every tie loosened from earthly things, should only make us more than ever to walk in the power of the unseen things of the blessed Coming One. In waiting for Him and working for Him, I pray that the Lord may lead you on. Your evangelizing work is, to my mind, that to which the Lord calls you. It is most important, this visiting of the Lord's people in various parts of the kingdom. I enclose you £1 towards this part of your work."

5. "I am disposed to look at your bereavement, as an indication of coming abundant blessing upon your work and labour. May it prove so indeed."

In this kind considerate way there has been sent me as follows:—Mrs. D., Hampshire, £5. Lady C., £4. Miss G., Barnstaple, £5. Mrs. M., 5s. Miss E. S. and Miss M. D., £5. Mrs. C., 2s. 6d. Miss G. C.,

Lynmouth, 5s. A. S., Hampshire, 16s. R. B., Dartmouth, 5s. Mrs. N., Notting Hill Square, £1 10s. "A friend," Barton, Hampshire, 5s. G. C., South Newton Vicarage, £1. Mrs. C., Lynton, 5s. Mrs. H. and Misses O., a valuable gift of mourning dresses, &c.

WE SORROW NOT AS OTHERS WHO HAVE NO HOPE.

In Affectionate Remembrance of

DOROTHY BELL,

WIFE OF THOMAS GEORGE BELL, LL.D.

Who, July 9th, 1868,

Deeply regretted by her sorrowing Husband and Children,
departed to be with the Lord,

IN THE 50TH YEAR OF HER AGE.

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."—Ps. xvii. 15.

Fragment of a Leaflet found in a pocket-book belonging to the late Dorothy Bell.

"I have reach'd the joys of heaven:
I am one of the sainted band;
For my head a crown of gold is given,
And a harp is in my hand.
I have learn'd the song they sing,
Whom Jesus has set free,
And the glorious walls of heaven still ring
With my new-born melody.
No sin, no grief, no pain;
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph 's come!
Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict die?
Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven!"

THE UNCONVERTED CHILDREN OF BELIEVERS AT THE LORD'S COMING.

MY mind has been much exercised with this question, as brought forward in *The Voice* for May. Of course every Christian parent must feel the force of this painful enquiry as to their unregenerate children; but it appears to me that another question is prompted, namely:—"Why is the coming of the Lord singled out as the event above all other events, justifying an expectation that our children should be made partakers of the new birth? Why not expect them to be blessed in illness, bereavement, or through any other event? Why not thus, through prayer and faith, the hearts of parents be made glad in the salvation of their beloved ones? What warrant does

God's Word give for parents to expect their *children* more than any other relatives to be "*born from above*" at any particular time, or on any particular event taking place? We read—"According to your faith be it unto you." Sufficient for us to possess the gift of faith to trust in the promise; but the time for receiving is known only to God. The letter to which I allude refers to the saints going up to be with the Lord. Whether *all* the saints go up *together*, to meet the Lord in the air? or go through, or any part of them go through, the great tribulation? Can either of those positions neutralize the uncompromising declaration—"EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD." Must we not regard any suppositions or reasonings with great suspicion, which, in the slightest degree, encroach upon or lay aside the absolute necessity of a sinner being "*BORN FROM ABOVE.*"

It is a solemn responsibility how we, as parents, present before our children *possibilities* or *probabilities* how they *may* be saved, instead of keeping to the bare Word—"What saith the Lord?" The human heart is too deceitful not to take full advantage of some expected *future* to be saved, and then to live on in *careless security*, and particularly when told that the coming of the Lord draweth nigh! It is a very solemn consideration; but we have no reliable promise, touching the salvation of a sinner, extending beyond the present moment!—the next moment that sinner may have passed into eternity, there to find out and that *FOR EVER*—that no promise can ever again meet his case! How great the difference compared with the believer in Jesus—"for all the promises of God in Him are yea, and in Him amen, unto the glory of God."

There is solemn responsibility in misapplying texts. In the letter to which I allude we are referred to Isaiah xlv. 1—5; 1 Cor vii. 14; Leviticus vii. These Scriptures are supposed to secure comfort and confidence to Christian parents concerning the salvation of their children. It might be well for those who so regard these Scriptures to prove from God's Word, whether the promises of *earthly good* made to the Jews (nationally or otherwise) are *interchangeable* with the promises of grace unto believers now. If the promise in Isaiah xlv. 3—"To thy seed" and "*their offspring*" can be applied to the children of Christian parents, *then every such parent can claim God's Spirit and blessing for every one of their children.* And seeing that all Christian parents do pray for their children's salvation, why then are they not all saved? Why are not all saved at this present period, and why have not all been saved throughout all ages past, from the lifetime of the first Christian parent to the last one on earth. There would be no break—not one missing—whole families going to heaven universally, if *this text*, and hundreds of similar ones, are to be thus received; that is, if they are of universal application, and every Christian parent can lay claim to them.

Leviticus vii. takes up "*man*"—"beast"—and "*field*," as holy unto the Lord. In obedience to law anything is counted holy or sanctified which is employed in doing God's service. To be consistent, then, we must spiritualize "*beast*" and "*field*,"—and where will that mode of *interpreting God's Word* take you? 1 Cor. vii. 14 only

needs to be referred to in connection with the context. Heathen children, brought under gracious or favourable influences, are thus regarded (in contra-distinction with their past position) "*holy.*"

There would be no end of error were we to distort God's Word after this fashion:—literal and earthly promises made to the Jews, so *spiritualized* that there is nothing to be found, even under this dispensation of grace, to coincide with such outstretched and unlimited statements. Surely we have enough given to us, in the true application of Scripture! Brimful are the promises to faith and prayer. Can we conjecture or plan any better way for our, or for our beloved children's salvation, than the way which God has wrought out in the finished work of redemption in Christ Jesus? "*WITHOUT MONEY!*" "*Him that cometh unto me I will in no wise cast out.*" We who have proved the love and faithfulness of our God and Father in Christ, ought indeed to be able to confide in such love—such faithfulness! At the same time we must not forget our own weighty responsibilities. Doubtless in proportion as we are found *walking with Jesus*, in separation from this evil world, and rejoicing in the hope of His coming, so shall we be enabled to repose in and trust the souls of our children to Him.

I cannot find one promise in the Bible given to Christian parents, or to the children of such parents, beyond the general promises made to all who through grace believe in the Lord Jesus Christ, and these promises are irrespective of all earthly relationships. Our natural feelings *for our own*, induce some of us to suppose that God must co-operate with such relationships. What are we or our children *naturally* to God? Nothing! We are accounted precious in His sight only when He sees "*Christ in us the hope of glory.*" This should make us abound in intercession, and more importunate with our God and Father to unite our beloved ones to us by one Spirit, and all in Christ our Head; so that "*whether we wake or sleep, we should live together with Him.*"

Upper Tooting, S.W.

E. STACE.

We quite agree with Mrs. Stace, in her opinion that there is no authority whatever for the application to the children of Christian parents of those literal promises to Israel concerning the land of Canaan and earthly blessing in that land. These promises do not refer to the redemption that is in Christ, and the heavenly glory of Christ's people. We fear the great adversary is at work amongst Christians, blunting the edge of truth in respect to our present position, and it is well that we often consider that position in order that the weight of its responsibilities may urge us on in all Christian effort. We are watching for our Lord's second advent. When He comes it is to receive us to Himself. We shall leave our unconverted children behind us. They shall be left in the midst of all the fearful scenes of the anti-christian period—the reign of the man of sin—the great and terrible day of the Lord. Two things we are now urgently called unto. First, to seek earnestly in continual prayer, and constant use of all means, their immediate deliverance from all danger by faith in Christ Jesus—the salvation of their precious souls—their union with us in the bonds of grace. Nothing should turn us aside from

this—no vague expectation of what God may do at the Lord's coming. The standing of each one of them is only the common standing of each one of Adam's family—in guilt and condemnation. Second, we should seek to inform them as to the awful character of that expected anti-Christian period. The principles of that period are manifest now and quickly ripening for THE GREAT CRISIS. We should shew them in our lives, as well as by our lips, that *we* have come out, and would not touch the unclean thing. We should also be very bold in protesting against the growing evils. It is difficult to understand how a Christian—a truly regenerate man, living in fellowship with Christ—can look with quiet indifference on evils at present growing up around us, and on the wonderful up-heavings in society. All things around us are as the simmering and boiling of some huge caldron filled with deadly ingredients. Surely we should be more exercised in thought, and bold in coming forward—bold in taking our stand for God's simple but blessed truth—the truth respecting His Son.

EDITOR.

APOSTACY.

OF all the proofs that are around us of the apostacy of the days in which we live, there is no stronger one than the state of Christians themselves; not merely those who are Christians in name only, but those who are truly born again. No one would suppose that the Word of God was believed by them to be an inspired book, and a book given to be a rule of life. It has so little hold upon their consciences; they are quite willing to receive and possess by its word; but to abide by the same word, in giving and living, is quite another question; they can talk of salvation, peace, and the glory reserved in heaven, and they can give you chapter and verse; but would anyone suppose that the same book contained such passages as the following:—

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 2.)

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. ii. 9, 10.)

Other passages might be quoted, but the above are sufficient. If dear Christians would but compare them with the state of things that obtains among believers, they will see how terribly the apostacy is growing—especially the last scripture quoted,—every word in it is a comment upon the things we see daily around us.

There are dear children of God in the daily want of the common necessities of life; some there are who are dragging out their last days in poor-houses, listening daily to the filthy conversation of the wicked, who seem to take a delight in making them miserable indeed. What a comment on the Christianity of the day! The children of the Lord compelled to herd with the children

of the devil, because other children of the same Lord love their riches, and think so much of themselves, that they will let the members of their Lord want, rather than deny themselves to minister to their need. Well may the world say that Christianity is only a profession, and not a reality.

Again, how often has the servant of the Lord to turn away with a saddened heart from scenes of suffering, which he would gladly relieve, but is unable to do it, from the same cause. During the past year, both in London and in this town, hundreds of the Lord's children have wanted, yea some have even starved.

I found one dear man whom the Lord has greatly blessed in preaching the gospel, who has been frequently two whole days without food; yet he went forth to tell sinners of God's love. I found him with his wife and three children in a room without a single article of furniture, into which he had removed, rather than continue in the one he had occupied and get into debt.

Dozens of times I have had the remark made to me, when offering a tract to a poor person, among whom I chiefly labor: "A penny, sir, would be of far more use."

The Lord has said, "The harvest truly is plenteous, but the labourers are few." The words are still true; and to them may be added, that the labourer's hands are so tied, that they cannot reap because the Lord's children, whom He has purchased with His blood, and who have got large stores of this world's substance, love them so much that instead of giving liberally, men who possess thousands, dole it out by one pound, or even a few shillings, at a time. My dear brother, my dear sister, "The Lord is at hand;" what reward do you expect? who will reap your hoarded gold? who will enter into possession of your magnificent houses? Just think for a moment, "The Lord will come," you will be changed, caught up to meet Him, and those who have rejected His blood will rush in to occupy, far sumptuously, on what you have stored up. If you had given more of this to the Lord, it would have saved many of His members from hours of suffering here, and also enabled His servants fully to have met many a case of need, circulated many thousands more of tracts, and sent into the Lord's vineyard hundreds of additional labourers; you would have reaped your reward, and heard those blessed words, "Inasmuch as you have done it unto the least of one of these, you have done it unto Me." Again, look at the appointments of the table of Christians, and the furnishing of their houses, and the dress of their families. Who would think that the proprietors and owners of all this, were people buried with Christ and walking in resurrection life? Do they know what resurrection life means? The Word says, "Not be ashamed before Him at His coming." How will you feel then? You who are dressed in all the trappings of the world, that world that crucified our Lord, the Lord of Glory—the world which He is coming to judge. Shall you not be ashamed before Him at His coming? A dear sister in the Lord writes to me in reference to some books she has by her, "I am longing to dispose of them. 'Tis true 'the Lord is at hand,' and I feel uneasy at having so much simple truth lying by unused." Oh, that Christians could be made to feel uneasy at their covetousness and prodigality. Give, do give!

Remember, "the books will be opened." How much better to have a balance in God's bank than man's. Do take all you have into the Lord's presence, and ask Him what He would have you do with it. May God lead you to follow the conduct of the early disciples, "who sold their possessions and distributed as every man had need."

If no higher thought will influence you, there is one that I will name; it is the joy it gives the servant of the Lord to realise that anyone has sympathy with him in his work. A dear brother, who has evangelized the length and breadth of the land, and whose praise is in all the churches, told me that he had no greater earthly joy, than to receive one or two shillings in stamps, for he knew that generally they came from the Lord's children in the humble ranks of life, to whom they were more than £20 or £30 would be to some who give so very sparingly. Again, look what numbers of our dear ministering brethren have given up all for the Lord's sake. Shall they be the only ones to give up? Do you wish to be honored of God? Then "honor the Lord with thy substance;" for "them that honor me I will honor." There is a day coming, when you will have to submit all to the balances of the sanctuary. Do it now, bring it to the Lord, and ask Him to weigh it; FOR THE TIME IS VERY SHORT. May God in His mercy apply my words to your heart, to the praise and glory of His own name.

"A child of God! and can this earth's vain pleasures
Be aught to one for whom the Saviour died?
Rise! rise! above them all—its worthless treasures,
Its soul-destroying joys, its pomp and pride.
Be His in all! Thy soul and eye be single,
Fixed on the glory which surrounds the throne;
Seek not Christ's service with the world's to mingle,
Remember, God hath sealed thee for his own.

A child of God! be not this earth thy dwelling;
But stand in spirit on that glassy sea,
Where the rich harmonies, for ever swelling,
Sound forth the alain Lamb's love so full and free.
Stand there in peace! far above all the madness
Of sinful man—weighing, with even scale,
The worth of all things—tasting the deep gladness
Of one who follows Christ within the veil.

Child of the living God! what boundless blessing!
His Spirit thine to comfort and refine.
The heir of God! joint heir with Christ! possessing
All things in Him—and He Himself, too, thine!
Hold fast thy crown! 'Go forth with joy to meet Him.'
Soon will He come and take thee for His own;
With girded loins and burning lamp then greet Him;
The Bridegroom's triumph's thine; thine, too, His throne."

Hull.

J. C. AKESTER.

FAINT, YET PURSUING."

(Judges viii. 4.)

ISRAEL, under the guidance of Gideon, was called to a warfare against a strong and subtle foe; it was, moreover, an unequal struggle. The Midianites had held them in subjection; but now they were to cast off the yoke and be free. They were so unequally matched, that, to human ken, Israel must be cut to pieces. Three

hundred men, surely, could not successfully wage war against such an army as that under the command of the kings of Midian. What! 300 men have the audacity to face an army of more than 120,000 men? How unequal a combat! *But the battle was the Lord's.* It is so with the Lord's people now. We are a "people not strong," fighting against a mighty, subtle foe, who has held us in captivity. We are unequally matched in numbers and in strength; but the Lord who fought for Israel is our Lord; and though we are few in number—faint and weary by reason of the difficulties of the way—yet our Gideon leads us on to a sure victory; for the battle is not to the strong, nor the race to the swift; but the Lord our God "giveth us the victory through our Lord Jesus Christ."

"*Faint*"—here is the believer's weakness. There are many things in the saint's history and experience calculated to make us faint; and very often faith is extremely weak. When Jacob heard from his sons that Joseph yet lived, we are told that his heart "*fainted*, for he believed them not." So with us: our poor faith, so small and weak as it often is, leads us to be discouraged and faint before any difficulty that comes in our way—temptation appals us—the consciousness of inward corruption—the constant tendency to dishonour our Christian profession—the power of persecution—the state and condition of the professing Christian church—these, and others, make us feel at times very "*faint*" and cast down in our journey, and realize our utter inability of ourselves to do anything. How very like Gideon's men. We can do nothing but blow the trumpet, and look for victory.

"*Faint, yet pursuing.*" Notwithstanding our weak and fainting condition, we still "*pursue*." We do not "go back." The good work begun in us is carried on. Weak and faint we may be; but yet, "when we are weak, then we are strong"—"strong in the Lord, and in the power of His might." Clothed with His armour, and armed with His weapons, we go forth in the strength of the Lord God—under the banner of the Captain of our salvation—our spiritual Gideon.

We do not read that Gideon's men gave up pursuing—they did not faint away quite—they were preserved so as to persevere in their work. So with us. We are not left without help. We may feel very faint and helpless; but we are "kept by the mighty power of God through faith unto salvation." Trials, dangers, difficulties, temptations, and discouragements, may on all hands assail us, and we may be faint and downcast; but the Lord "giveth power to the faint, and to them that have no might He increaseth strength." They that wait on the Lord shall renew their strength—they shall run and not be weary—they shall walk and not faint. "*Faint, and yet pursuing.*"

Then the believer gains a victory. Like Gideon's men, we gain it not in our own strength, but the Lord gives it. "This is the victory that overcometh the world, even our faith;" and faith is the gift of God.

There is a victory over sin—it has lost its "dominion over us"—the worst it can do is to harass; but victory it cannot have.

There is victory over the prince of darkness—a foe

more powerful than the princes of Midian, Gideon had to face; but Jesus has gained a victory for us over the arch-fiend; He has bruised his head; and in the victory thus won every believer is a victor.

There is a victory over death. The sting of death is drawn. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Fellow believer. Of course you often feel faint and discouraged—who does not? Let us take courage and comfort from this interesting portion of the Word; so that, when cast down, we may be able to say with Jonah, "When my soul fainted within me I remembered the Lord." "*Faint, yet pursuing.*"

Harlington, W.

H. O. MEYERS.

CHRISTADELPHIANISM.

MAN'S ETERNAL EXISTENCE.

(Continued from page 98.)

CHRISTADELPHIANS have Scripture on their side in refusing the common phrases about the righteous dead—"they are gone to heaven," "to glory," "to reward," "they are singing with the ransomed round the throne," &c. For what God teaches us is, that the resurrection of the body is the Christian's hope; and that till the resurrection, souls are in a separate place. But Christadelphians reject the testimony of God concerning the intermediate abodes of the righteous and the wicked.

Hadees in the Greek, answers to *Sheol* in the Hebrew. Neither signifies the grave: other words are used for that in Greek and Hebrew respectively. *Hadees* is the deepest point, as heaven is the highest. "It is high as heaven; what canst thou do? *Deeper than Hadees*; what canst thou know?" (Job. xi. 8; xxxii. 22.) "Thou hast delivered my soul from the lowest *Hadees*." (Ps. lxxxvi. 13.) "If I ascend up into heaven, behold, thou art there; if I make my bed in *Hadees*, behold, thou art there." (Ps. cxxxix. 8; Matt. xi. 23, &c.)

The vast expanse of *Hadees* is divided into two parts; one, that where the souls of the *holy* are confined; the other is a place of punishment, where the souls of the *wicked* are tormented. So says the Old Testament: so testifies the New.

1. The name of the especial place of the souls of the saved is *PARADISE*. As Jesus said to the dying robber, "*To-day* shalt thou be with me in *paradise*." (Luke xxiii. 43.) And that is somewhere beneath, as it is written, "The Son of Man shall be three days and three nights in the heart of the earth." (Matt. xii. 40.) And again, "Touch me not: for *I have not yet ascended* to my Father." (John xx. 17.) This, then, is the reply to Mr. R.'s assertion, that the promise was not fulfilled on that day. (*Lectures*, p. 52.) It was. The paradise of departed souls is one place; "the paradise of God" for the risen, is another. (Rev. ii. 7.) We will discuss Jesus' course after death presently. The robber asked for a place in the millennial kingdom. Jesus is silent about that; but He promises him something to be

fulfilled in the course of twenty-four hours. The Greek expression for "to-day" *never means*, as Mr. R. supposes, "*that day*." "The grass of the field which *to-day* is, and *to-morrow* is cast into the oven." (Matt. vi. 30.) "Give us *this day* our daily bread." (vi. 11.) "I have suffered many things *this day* in a dream." (Matt. xxvii. 19, &c.)

2. There is a place for the souls of the *wicked* also. It is called by several names. Sometimes it is named without distinction, "*Hadees*." "The wicked shall be turned into *Sheol*." (*Hadees*.) (Psalm ix. 17.) "Let them be silent in *Hadees*." (xxxii. 17.) But it has two distinctive names, "*DEATH*" and "*DESTRUCTION*." Of the harlot, Solomon says, "Her feet go down to *Death*: her steps take hold on *Hadees*." (Prov v. 5.) "Her house is the way to *Hadees*, going down to the chambers of *Death*." (vii. 27.) Our Lord asserts this in His words, "I have the *keys of Hadees* and of *Death*," (Rev. i. 18.) In this passage, as "*Death*," signifies the place of the wicked dead, "*Hadees*" signifies that of the righteous departed. Both are places; as is proved by 'the keys.' "*Destruction*" is another name for this place of woe. "*Hadees* is naked before Him (God): and *Destruction* hath no covering." (Job xxvi. 6.) "*Hadees* and *Destruction* are before the Lord: how much more then the hearts of the children of men!" (Prov. xv. 11.) "*Hadees* and *Destruction* are never full:" (xxvii. 20;) while any grave that man can dig, is soon filled.

The end of these two places of custody is shown to us in the twentieth of Revelation. At the close of the thousand years, the prisons of souls give up their prisoners; there is no further need of them. Hence both are cast into the lake of fire—the eternal Gehenna. "*Death and Hadees delivered up the dead which were in them*: and they were judged every man according to their works. And *Death and Hadees* were cast into the lake of fire. This is the second death—the lake of fire."* The first *Death* is the bottomless pit, the present place of the lost; the second is Gehenna, the everlasting place of woe, when, body and soul, the wicked are cast into it.

Both these places of souls are places of custody. What man is there who shall "deliver his soul from the hand of *Hadees*?" (Psalm lxxxix. 48.) Speaking of Jesus' first and second advent to Jerusalem, the prophet says, "As for thee, also, by the blood of thy covenant, I have sent forth *thy prisoners* out of the pit wherein is no water." (Zech. ix. 2.) For in that day the gates of *Hadees* shall no longer prevail against the people of Christ. (Matt. xvi. 18.) "Then shall be brought to pass the saying that is written, *Death is swallowed up in victory. O death, where is thy sting? O Hadees, where is thy victory?*" (1 Cor. xv. 55.)

Scripture in the Old Testament presents us with glimpses of the souls of the wicked in this pit of destruction. When the king of Babylon is cast down "into *Hadees*, into the sides of the pit," we read, "*Hadees* from beneath is moved for thee to meet thee

* Such is the true reading, given by nearly all the best MSS. and editions.

at thy coming; it stirreth up *the dead* for thee, even all the chief ones of the earth: it hath raised from their thrones all the kings of the nations. All they shall *speak and say unto thee*, Art thou also become weak as we? Art thou become like unto us?" (Is. xiv. 9, 10, 15.) Now Mr. R. may say, 'That is poetry only!' What! shall God's poetry teach us untruths? For untruth it teaches, if the dead exist not.

This evil place is a chamber of woe, as the Old Testament, no less than the New, teaches. "The sorrows of *Hadees* compassed me about: the snares of Death prevented me." (Ps. xviii. 5.) "The sorrows of *Death* compassed me, and the pains of *Hadees* got hold upon me." (cxvi. 3.)

But now let us examine pretty closely the case of the Lord Jesus. Concerning His death and resurrection a good deal is said; and as He is "the forerunner," (Heb. vii. 20,) we shall learn from His course what is the path tracked generally by His saints.

Jesus was crucified and died. Concerning His body we read, "And when Joseph had taken *the body*, he wrapped it in a clean linen cloth, and laid it in his own new tomb [not 'in *hell*,' which Mr. R. says is equivalent; but he can never find an instance in which man is said to lay a corpse in hell] which he had hewn out in the rock, and he rolled a great stone to the door of the *sepulchre* [not 'of the *hell*'] and departed." (Matt. xxvii. 59—60.)

But, hours before this we read of Jesus commending His spirit to His Father. (Luke xxiii. 46.) "When Jesus therefore had received the vinegar, he said, 'It is finished,' and he bowed his head, and *gave up the ghost*'—(*his spirit*.) (John xix. 30.) "Jesus when he had cried again with a loud voice, *yielded up the ghost*."—"dismissed *this spirit*," would be better. See *Greek*.)

What became then of Jesus' soul and spirit? He went down among the souls of the dead in *Hadees*. "Now that he ascended, what is it but that he *descended first into the lower parts of the earth*." (Eph. iv. 9.) "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 40.) "Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above. Or, who shall *descend into the deep*? ['bottomless pit,' *Greek*,] that is, to bring up Christ again from the dead." (Rom. x. 7.) He was then among the dead, and the 88th Psalm is descriptive of his lot while there. "Thou hast laid me in the *lowest pit*, in darkness, in the deeps."

When the soul of Jesus descended into *Hadees*, there was an earthquake; and when he ascended out of it, earth shook again. (Matt. xxvii. 51—52; xxviii. 2.) It was so foretold. "The sorrows of *Hadees* compassed me about; the snares of Death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. *Then the earth shook and trembled; the foundations also of the hills moved and were shaken*." (Ps. xviii. 5—7.)

While there, as a disembodied spirit He preached to those who were also disembodied, to the angels who *offended* in Noah's day by leaving their own govern-

ment and habitation to dwell with men.* "For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death indeed in the flesh, but made alive in the spirit. *In which he went and preached even to the spirits in prison*, which once were disobedient when the long-suffering of God was waiting in the days of Noah, while the ark was preparing." (*Greek*.) (1 Peter iii. 18—20.) What was the effect of this? "For this cause was the gospel preached *even to persons dead*, that they might be judged as men in the flesh, but live according to God in the spirit." (iv. 6.) Here then are two testimonies as to the conscious existence not of Jesus alone, but of other departed spirits. But we have other witness. "For if God spared not *angels* ¶ *that sinned, but cast them into Tartarus, and delivered them over to chains*† *of darkness, reserved unto judgment*, and spared not the old world, but saved Noah the eighth person," &c. (2 Peter ii. 4—5.) (*Greek*.) Again, "And angels which kept not their own government,‡ but left their own habitation, *he hath reserved in perpetual chains under darkness unto the judgment of the great day*." (Jude 6.) (*Greek*.) Here is clear proof against the Christadelphians of the conscious existence of departed spirits, and of the punishment of offenders after death, and before resurrection.

From among *the dead*, not merely from *death*, Jesus rose. "The first-born from the dead." (Col. i. 18; Rev. i. 5.) "The God of peace brought again (or up) from the dead our Lord Jesus, the great Shepherd of the Sheep." (Heb. xiii. 20.) "For to this end Christ both died and rose, and revived, that He might be *Lord both of the dead and of the living*." (Rom. xiv. 9.) Then the dead exist after death, as surely as did Christ.

But our proof attains its fulness in the argument of Peter at the descent of the Holy Ghost. On that memorable occasion, Peter brings before the assembled Jews their sin in putting to death Jesus, so marvellously accredited to them by signs and wonders. But says he, God for Him "hath loosed the pains of death, because it was not possible that He should be holden of it. For David speaketh concerning Him . . . *My flesh shall rest in hope, because thou wilt not leave my soul in Hadees, neither wilt thou suffer thine Holy One to see corruption*." (*Greek*.) He then proceeds to give the proof that these words belonged not to David, but to David's Son, Jesus. They cannot apply, he says, to David; for David's soul and body both followed the usual track. His *body* corrupted in the *sepulchre*; his *soul* descended into *Hadees*, and has been detained there ever since. But he of whom these things were spoken, was not to see *corruption* in his *body*, nor was his *soul* to be detained in the *place of departed spirits*. These two

* See my tract, "The Spirits in Prison." Fletcher, Norwich. In which I have, I think, refuted the usual gloss.

¶ No article. There is more than one company of sinning angels.

† Alford translates from the better reading *σείρας*,—"to dens of darkness."

‡ Never, "first estate." Principatum, Vulgate.

things both meet in Jesus. His body rose the third day, for his soul then ascended out of Hadees, and reanimated it. Hence it is clear that he is the Holy One of God, the Christ, the fulfiller of the Psalm. (Acts ii.) From this passage and from the argument, it is clear that souls exist after death, and that they go not to heaven, but to Hadees. "*For David is not ascended into the heavens.*" (verse 34.) And if David has not, others have not. Thus the Christadelphian tenets are shown to be contrary to the clear teaching of Scripture.

V. WE HAVE ALSO EXAMPLES OF THE SPIRITS OF THE DEAD COMING FORTH FROM HADEES.

1. Let us take first the well-known interview between Saul and Samuel at Endor. (1 Sam. xxviii.) Samuel had died, and been buried by all Israel at Ramah, forty miles away from Endor. The Most High had forbidden all kinds of magical arts, and had enacted death as the penalty for any practising them. (Ex. xxii. 18; Deut. xvii. 11.) Now if all these arts were mere imposture, and there are no such things as the spirits of the dead, or evil spirits, or any power on men's part of entering into compact with them, the penalty goes greatly beyond the offence. Had Christadelphian notions been true, they must have appeared here. God would have denounced all such arts as impostures, rooting up the very foundations of them by teaching that there were no such things as evil spirits, or souls of the dead. Instead of that he testifies that because of these especial sins, the nations of Canaan were destroyed. Saul in an earlier period of his life had put away these necromancers and magicians, as the Lord commanded. But now the Philistines had invaded the heart of the land; David, driven out of his country, was on their side; and Saul's heart trembled as he found the fewness and despondency of his men. He enquired of Jehovah what was to be done; but there was no response: his sins had closed against him all those avenues of intelligence which had formerly been opened to him. He will seek then an answer from the dead by Satanic arts, if he can get no reply from the Divine oracles. Men are set to find him one who enquires of the dead: they discover him one. And to the witch, after disguising himself, he goes. He begs the woman to "bring him up whom I shall name unto thee." She reminds him that this was a capital offence; and that it was no dead letter in the statute book, but had been lately enforced by the king. Her fears are overruled by Saul's oath to her, that she shall suffer no harm from this offence. Then said the woman, "*Whom shall I bring up to thee?*" And he said, "*Bring me up Samuel.*" Here it is supposed that the dead still exist, and that the locality of the souls of the departed is below in the earth.

(To be continued.)

Norwich.

R. GOVETT.

ERRATA.

Page 87, col. 2, line 15. Read "vibration of notes."

Page 88, col. 2, last line but 2. The inverted commas should have been before "God," and not at the commencement of the paragraph.

Page 89, col. 2, line 10. Read "Old Booty."

A WAYSIDE WHISPER.

JESUS to His bosom calls thee;
Fly from all that now enthralls thee,—
Empty show, and fleeting fashion,
Wrap thyself in His compassion.

Jesus to His bosom folds thee;
Come away from all that holds thee;
Know thy sins in Him forgiven,
Tread the upward path to heaven.

While the storms of earth are swelling,
Make His changeless love thy dwelling;
Ever to that refuge clinging,
Evermore His praises singing.

Wouldst thou know undying pleasure;
Do-t thou covet priceless treasure,
Far beyond thine own endeavour?
Take Him to thy heart for ever.

Weston-super-Mare.

W. NEWENHAM NASH.

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

"For Ever Perfected." This is an additional poem of the series, publishing by M. J. M. We have already given a favourable opinion of those previously issued, and can now gladly add that this one is quite equal to the others. We have no doubt that the Lord will make the whole to yield comfort and edification to His believing people. They will doubtless obtain a wide circulation. They are sold at sixpence per dozen, by Shepherd, 2, Mall-place, Clifton; Pearson, Milsom-street, Bath; and by Yapp & Co., 70, Welbeck-street, London.

"The Christian Times." A Weekly Family Paper, published each Friday. S. W. Partridge & Co., 9, Paternoster-row. We see this paper each week and turn it over, having but little time for general reading. Copies have also been kindly sent us for notice, and we are glad of the opportunity of giving a candid opinion. It is well "got up"—contains a pleasing variety of matter—the intelligence is well selected and interesting, and the leading articles are very ably written. Yet three truths of great importance, at the present time, seem but imperfectly understood by the writers; and thus a weakness of argument, and often a false colouring to statements and events is the result. 1st. The elective character of this dispensation. 2nd. The heavenly standing of the one Church, separating her from the world and all its ways. 3rd. The true hope of the Christian, viz.: the coming of the Lord Jesus, and not "a happy death."

"The Watchmen of Ephraim." Edited by John Wilson. London: W. Mackintosh, 24, Paternoster-row. We have recommended this Quarterly Magazine before. The number for June is very valuable—the information about Syria and Palestine deeply interesting.

"Who can Forgive Sins?" By the Author of "Who is your Priest?" London: S. W. Partridge, 9, Paternoster-row. Birmingham: C. Caswell, Broad street. 1867. One penny. This is a tract in a neat little book form, pointing out the evil of priestly absolution. It seems most scriptural, and deserving of a wide circulation. We need hardly add that the subject is of the deepest importance.

"Building from the top; or Sanctification without Justification." By the Rev. W. Haslam, Rector of Buckenham, Norwich. London: S. W. Partridge, Paternoster Row. Birmingham: C. Caswell. One Penny. There is a good deal of important truth in this little book, and it is put in a very striking manner. A Christian old lady is listening to a young and ardent clergyman, who is telling about a new church he is erecting, and she puts the question to him, "Will you begin to build your spire from the top?" Incidents of after time are also given. Birds come and perch on the dead pea-sticks in the new garden of the new parsonage; and the people just like them come into the completed building—the new church—to enjoy the empty husks and empty ceremonies of a place where spiritual death reigns. Afterwards, a tract comes into the parish, and the preacher discovers even from this tract, that he was really building from the top, in exhorting his parishioners to works of righteousness and worship, before they had been born again. On a Sunday morning, in a very agitated state of mind, he preached from the text, "What think ye of Christ?" It was in the midst of this, his own discourse, commenced in spiritual darkness, that the Lord was pleased to give him light. He realized Christ the true foundation, and finished his address with his soul full of joy. After which, he publicly and boldly declared, "If I had died last week, I should have been lost for ever." The book needs no further recommendation.

"Are you Satisfied; or the Conversion of a High Church Clergyman." By the Rev. W. Haslam, Rector of Buckenham, Norwich. London: S. W. Partridge, Paternoster Row. Birmingham: C. Caswell. One Penny. This book is of the same character as the last; but as it enters more deeply into the thoughts of the unregenerate clergyman, it seems to let out that even when he came to build from the foundation, he did not build high enough. The writer says of an unregenerate man, that "he had been baptized, confirmed, and was a devout communicant." But it is not added that all this dead working of the flesh was an abomination in the sight of God. We have read the little book with much interest, and are constrained to feel that the writer wants still more light; but he has evidently so much precious truth, we feel sure the Lord will give him more.

"The Apocalypse expounded by Scripture," by Mattheeetes. Vol. iii. London: J. N. Sbet & Co., Berners Street. Norwich: J. Fletcher. This is quite equal to the previous volumes in careful investigation and interest. It embraces chapters xii. to xvi. inclusive, and refers to "the dragon and the woman"; "antichrist and the false prophet"; "first fruits and harvest"; "harpers on the sea"; and "the last plagues."

"Out of the Chrysalis; a Tale of Resurrection," by W. N. Nash. Weston-super-Mare: W. Spencer, St. James' Street. An interesting little book, leading us on through the account of a chrysalis, by a line of analogy, to the day which is at hand, when "the waiting and the weary, transfigured and glorified, shall enter on their inheritance."

In addition to the above we have received the following, and have not yet been able to look at them. We shall notice them, God willing, in the next number. Under our present pressure, with the domestic trial directly after several weeks' absence, we reckon on the kind forbearance of the publishers.

"Spiritual Worship?" A Lay Discourse. By R. M. Beverley. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, (Gal. v. 1.)" Second Edition. London: Robert Hardwicke, 192, Piccadilly. 1866.

"Rationalism, or Broad Churchism, versus The Bible." Stirling: P. Drummond. London: Partridge & Co., Paternoster Row.

"The Study of the Bible; a Series of Chapters intended to promote Truth and Unity." By Henry Dunn. Second Edition, revised. London: Simpkin, Marshall & Co., Stationers' Hall Court.

"The Rainbow." Edited by W. Leask, D.D. London: Partridge & Co., 9, Paternoster Row. July Number.

"On the Antiquity of Intellectual Man." By C. Piazzi Smyth, F.R.S.S., L. & E., &c., &c. Edinburgh: Edmonston & Douglas. 1868. We have just looked into this book, and found it deeply interesting. We hope to notice it at length in our next number.

"The Gospel Magazine." July. London: W. H. Collingridge, Aldersgate Street, E.C.

"The Soldiers' Hymn Book." Compiled for use at the Aldershot Mission Hall and Soldiers' Institute. Aldershot Mission Hall. 1868.

TRINITY ROOM CHRISTIAN WORK.

DR. BELL thankfully acknowledges the following contributions to his work for the Lord:—

For the Ministry in Trinity Rooms.—In boxes June 6th, £3 5s. 6d. June 14th, £2 8s. June 21st, £1 13s. June 28th, £1 7s. 4d. July 5th, £1 9s. 1d. July 12th, £1 7s. 4d. Mrs. M., 2s. 6d. Miss H., Baywater, 10s. Per S. S., 10s. Mrs. H., 1s. Per S. S., 10s. Two in fellowship, £4.

For the General Evangelizing Work.—Stamps, Exeter, 1s. 6d. E. L. M., Dublin, 2s. 6d. A friend, York, 1s. A sister in Christ, for brother Gardner going to Demerara, 2s. 6d. "The proceeds of my needlework," W., 10s. C. C. F. A., 5s. Miss P., for brother Gardner, 2s. Miss T., 1s. H. T., for portrait sold 6s. 11d. "Saved from weekly expenditure for the Lord's sake," 7s. 10d. Mrs. V., Cheltenham, £2. "A friend," Marychurch, 1s. 6d. Colonel R., 10s. Major-General B., £1. "A domestic servant," 2s. 6d. Mrs. H., for brother Gardner, 1s. L. D., Aldershot, 2s. "A brother in Christ," Devonport, 2s. 6d. T. W. C., Carlisle, £1. J. S., Newcastle-on-Tyne, 12s. A. G., Devizes, 2s. Miss A., London, 2s. "A sister in Christ," Limerick, Ireland, 2s. 6d. Miss S. M., Makerstoun, Kelso, £3. E. W. T., Cork, Ireland, 5s. Stamps, Shewsbury post mark, 5s. Per S. S. £1. J. C., Lynton, Devon, £1. "A poor Christian woman," Ross, Herefordshire, 6d. Stamps, Swinford post mark, 1s. Ditto, Plymouth post mark, 1s. 6d. Ditto, Manchester post mark, 2s. 6d. C. L., Jersey, 2s. 6d. M. H. L., Weymouth, 2s. 6d. E. R., Leith, Scotland, 2s. 6d. D. H. M., Corham, Wilts, 2s. 6d. A friend, per ditto, 2s. 6d. J. H., Crediton, 5s. E. B. S., Darlington, 10s. Mrs. M., New York, £2. "Anonymous," Berwick, 3s. Miss P., Surbiton, 2s. 6d. M. B., Exeter, 2s. E. R. F., Plymouth, 5s. A. T., Eglingham, Alnwick, 4s. "A friend," Berwick, 2s. 6d. T. W., Lancaster, 1s. 6d. R. E. W., Dublin, 2s. 6d. Deacons of Zion Chapel, Nottingham, £2. Miss P., 2s. 6d. Mrs. M., Scarborough, £1. S. E., Darlington, 2s. 6d. E. T., Scarborough, 2s. 6d. Mrs. H., Kelso, £1. "A brother," Kelso, 2s. 6d. A. R., St. Leonard's-on-the-Sea, 5s. R. W., Ryde, 1s. 6d. For articles sold, per S. S., 6s. M. T., towards postage, 1s. T., S. Jersey, 4s. T. C., Carlisle, N.B., 5s. N. B., Dumfries, 2s. 6d. "A friend," Durham, 1s. 6d. W. T. R., London, 2s. Put into letter box at Trinity Rooms, 2s. J. S., Newcastle, 10s. Paid for me in hire of rooms, printing advertisements, and other local expenses on evangelizing tour, £36 12s. 7d. Cost value of tracts given me by various friends for this tour, £12 10s. (many more I added by purchase).

For the Poor.—From Devonshire, 2s. 6d. T. H., Exeter, 2s. 6d. E. S. W., Lynn, 2s. I am deeply grieved to have to record so little on this head. The above is all received between May 30th and July 20th; and during that period I have had many cases, a few that I believe to be true Christians, in which there was urgent need of help. I very earnestly ask my friends through the country, to read the article on "Apostacy," in this number, and may the Lord apply it to many consciences. I am thankful to receive at any time, money, cast-off clothes, bread, coal, soup or dinner tickets, which I have so much opportunity of

dispensing amongst the poor. Many articles of daily provision are even still increasing in price. Trade in many departments is getting worse; employment still more difficult to procure. The next autumn and winter will probably be even more trying than the last; and I therefore trust the Lord will incline the hearts of many of His people really to deny themselves, in helping me to minister to the poor and needy. I assure my friends, that in this, as well as in every part of my work, the utmost carefulness and even frugality is observed. I would not, as the Lord knows, spend one shilling, but as the Lord Himself would guide me; and I am continually praying that the Lord would lead all engaged in the work to act in the same way.

For the gratuitous circulation of "*The Voice*," and *Tracts on the Lord's Coming*.—A. T., Eglingham, Northumberland, 5s. E. T. C., Chesham, 2s. 6d.

Sales of "The Voice."—W. T. R., for sales at Trinity Rooms, £2 14s. 10d. R. K., Demerara, 18s.

INTELLIGENCE.

Neufchateau, Vosges, France.—We have had an interesting letter from Pa-teur Haemmerlin, acknowledging £5 sent by Mr. Govett, and telling us of progress and blessing in his evangelizing work. He mentions the case of a government official, who uses every opportunity of circulating tracts; he refers also to the extensive circulation of copies of the Scriptures, and tells of some cases of conversion from the dark superstitions of the Roman creed to the light of God's own truth. We ask our readers to pray earnestly for this dear brother, who labours on where there is the greatest need. See advertisement on our cover.

Demerara.—Extract from letter of Robert Kingsland: "We were rejoiced to hear that the Lord had raised up a brother and sister to take up the work of the Indian Mission, on the Berbice River. We must entreat the Lord to raise up help also, for the open places on the Essequibo coast. I have been there five weeks, and wish I could have remained much longer. The believers are meeting regularly, and walking in the truth; but gospel testimony is much wanted. I am told that it was my little account of a visit to the Indians, which I sent to you, and which Dr. Bell inserted in '*The Voice*,' that was used of the Lord to stir up Alfred Gardner for this Berbice Mission. I praise our God for this, and ask that He may raise up some labourer for the Essequibo coast, through that which I am now writing. I have much reason to bless the Lord for what He is doing around me. Since I returned from Essequibo, I have baptized nine at Arcadia, and thirteen at Peter's Hall, and there are many more realizing their lost condition." Extract from letter of Mrs. Huntley: "My husband spent five weeks at Matara, among the dear Indians. He was very happy with them, and also had some lively meetings with them. He preached one Lord's-day in a chapel belonging to the London Missionaries, to a large and attentive congregation. The Indians were sorry when he left; the whole of the inhabitants of their village—men, women, and children, accompanied him to his boat to see him off, loading the boat with their presents. They are delighted at the thought of having among them a brother and sister from England. We hope ere long to have the joy of welcoming brother and sister Gardener to those shores. Our new room in town is progressing."

Want of space hindered our stating before, that there was a very interesting and important meeting in Trinity Room, for special prayer, and the commending to the Lord a Christian brother—Alfred Gardner and his wife, who are shortly to sail for Demerara, to engage in this mission among the Indians.

Dr. Bell's Evangelizing Tour.—Several fresh friends whom the Lord has raised up to take an interest in the country evangelizing, having enquired as to the last tour, it has been thought well to give a few particulars from copies of letters addressed by Dr. Bell, to be read (by request) at weekly meetings in the Trinity Room.

Nottingham, June 17th, 1868.

MY DEAR FRIENDS,

My prayers are being presented to God for you, that He, our loving Father in Christ Jesus, may enrich you yet more and more in all spiritual blessing; and that walking in the light, your fellowship with the Lord may be unhindered, and thus your testimony for Him in the world be clear and powerful.

I grieve to be absent from you, for I assure you my heart is in the work in which we are associated together, and in seeking your real spiritual welfare, and joining you in efforts for the good of the masses of people around us, I could gladly be continually occupied. A deep sense of duty towards God, and I hope I may humbly say, an earnest desire after the glory of Christ, left me, however, no alternative: I was constrained to leave you for a short season. There is a great work to be accomplished through the visitation of the various districts of the country. Thus our Lord's commission, "Go ye out into all the world, and preach the gospel to every creature," is fulfilled. The seed of truth is sown broad cast throughout the land, and God working through it, many—very many precious souls are brought to the knowledge of Christ.

There are several things which I would like to write to you about, but I lack time at present for the doing so with sufficient prayer and consideration. I must therefore content myself with giving you a few particulars about my work which I hope may interest you, and stir up your prayers on my behalf.

I arrived at this town on Saturday evening, and had a Lord's-day of full service with much appearance of blessing. I was preaching the annual sermons connected with a Sunday school. At seven o'clock in the morning 27 teachers assembled to cry to God together, that He would vouchsafe much help and blessing throughout the day. These prayers were, I believe, very abundantly answered. I spoke to a good congregation in the morning, held a children's meeting in the afternoon, and again preached in the evening. My own heart was greatly stirred up and refreshed. There was so much earnestness displayed amongst the teachers—such a manifest spirituality of mind amongst them, and so much of kind brotherly union, that it was good indeed to behold. The singing was such as I had not heard the like for many years; so full and correct, and the mingling of so many strong and sweet voices, all singing together very delightful hymns, was very pleasant to listen to, and especially when I could assuredly hope that so many of the singers were the Lord's own believing people. After the evening meeting the teachers all gathered together in the school-room to join in praising the Lord for the manifest answer given to their prayers at seven o'clock in the morning. It was, indeed, a most precious opportunity of observing and acknowledging the Lord's goodness.

The Monday forenoon was quite filled up with the reception of visitors—Christians calling on me, and some I called upon at their request. One remark I have to make on this,—the spirit of enquiry which is being stirred up in reference to the doctrine of the Lord's coming, and the heavenly standing of the church, is most encouraging, and puts us under great responsibility; for when there is so great an appetite for instruction in true Scripture doctrine, we should supply it both in preaching and visiting—by the press—in tracts and books, and by the living voice.

On Monday afternoon and evening I had a most important effort in a village seven miles distant. Twenty-five Christians went out from Nottingham in a large omnibus. We went all through the village from house to house; speaking to many, and distributing about 1,200 tracts. I held an open-air service in the middle of the village; great numbers gathered round and listened with great interest. We had secured the use of a large room, where we had tea, the Nottingham party being joined by many Christians of the village; and after this I went to the Primitive Methodist Chapel, which was filled in every corner, and there I preached from the words,—"*Through this man is preached unto you the forgiveness of sins.*" (Acts xiii. 38.) I had a strong conviction that the Lord gave great blessing. Further relation of my efforts I must reserve until I write again, and earnestly commending you to the Lord. I am &c.

Hull, June 23rd, 1868.

BELOVED IN THE LORD,

I have just come away from a little gathering of Christians who assembled for prayer, and there I felt much encouraged on your behalf when I heard a Christian brother ask the Lord "greatly to bless the Christians meeting in Trinity Rooms, London, and prosper them in all the great work which the Lord had laid upon their hearts." He asked of the Lord that you might increasingly see that the privilege of Christians, in these last days, was in prayer, desire and effort, to go out after lost sinners wherever they were to be found, and that you might, in much fellowship and personal dealing with God, hold up the hands of every gospel preacher, and earnestly desire full success to gospel effort everywhere. Having to come away fresh from that prayer and write a few lines to you, it was of course foremost in my thoughts, and I must therefore go on to tell you what I have been doing, and the many opportunities of preaching Christ which are given to me from day to day.

On Tuesday and Wednesday evenings of last week I preached in a large Mission Hall in Nottingham. An earnest and devoted Christian brother, Dr. Popham, established, a few years ago, an evangelizing work in that town of about 120,000 inhabitants, and it has been greatly blessed by the Lord, and grown to be a large work for the Lord. He has two mission rooms, a missionary, various earnest helpers, regular gospel preaching, meetings for believers, classes and schools for children and adults, a bible-stall, and very extensive tract distribution. In a word, it is just such a work as that connected with Trinity Rooms, and I had much pleasure in hearing the many interesting details which Dr. Popham gave me respecting the success and blessing which the Lord had vouchsafed.

On Thursday we went to Mansfield, a town in Nottinghamshire of about 10,000 inhabitants. It was market-day, and we enjoyed most favourable opportunities of proclaiming the gospel. We first took our stand in the market-place, when a great number gathered round, to whom we preached, the crowd listening with great apparent interest. When it came to the hour we had advertised for a meeting in the Corn Exchange, we invited the people to follow us, and it was indeed an interesting sight to behold a great crowd of all classes, but chiefly rough working countrymen, pouring into the room. No Christian who could have looked on that assembly could have possibly failed to see the advantage of such evangelistic efforts in the blessing which the Lord gives. A number of persons in another class of life had previously taken their seats at the head of the room, but in a few minutes the hall filled up with persons from the streets and market place, and they were chiefly men, and some of them very rough looking. Dr. Popham and I spoke to them; they listened with the manifestation of deep interest, and ere long many showed great emotion—tears streaming down the cheeks of numbers of them. Many gathered in groups at the close, and several urged us to go back another time and hold many of such meetings. The day of Christ will shew, I am quite confident, blessed fruit of that day's meetings. The Christian brother, the Missionary in Nottingham, had been in Mansfield all the day, going all through the town with tracts, and speaking to those he met about the Lord Jesus.

Scarborough, June 30th, 1868.

MY DEAR FRIENDS,

I have received five letters from as many and distant parts of the kingdom, referring to the article on "*Our Present Service*," which appeared in the June number of "*The Voice*." Many of the Lord's people are deeply impressed with its truth. I was speaking with a Christian brother a few days ago, who came to me about it. "How is it," said he, "that such coldness prevails in the different bodies of the professing Church?" "And why," he added afterwards, "are not those who profess to be expecting their Lord from heaven, not more anxious to spread abroad everywhere, the Scripture testimony concerning His coming advent?"

I had a letter the other day, from a Christian lady in America, in which she writes, "My solemn conviction is, that we have but a few months to work for Christ."

My dear friends, I could not refrain from commencing this

letter by a reference to this. If it be so, that things are so rapidly hastening on to the great crisis, what manner of persons ought we to be? How should our time be occupied in earnest self-denying efforts.

This is a great, and perhaps the last, sowing time. I know that some of you regret my absence; but can you fail to see that this broadcast sowing of the seed of truth throughout the land, is that to which the Lord calls us. It was for this that our Trinity Room work was commenced, and I cannot sufficiently adore the goodness of God, in the wide open door which is set before me in every place I visit.

I came to Scarborough last Wednesday, and in the evening had an important opportunity of preaching the gospel with other brethren of the place. It was the time of a sort of fair, called the "Falsgrave Sports." Falsgrave is a large suburb of Scarborough. Here were many hundreds gathered together, and we preached in the midst of them; crowds hearing thus the word of life. On Thursday, I went all through the Union Workhouse, speaking to all individually, and especially to the aged ones and to those I found in the sick wards. In the evening I had a meeting in the chapel of the Workhouse. On Friday, the work was a kind of wayside ministry, which I believe to be of the greatest importance. I was all round the town; on the sands amongst the visitors, at the railway station, and wherever persons were to be found. Visitors are crowding in for the season. This is a place of great resort. I gave away great numbers of gospel tracts, and some copies of "*The Voice*." I met with many I knew from various parts, and had great opportunities for scattering the seed. In the evening, I had a meeting in the Mission Room. This is connected with a very interesting work going on here regularly—an entirely unsectarian mission amongst the poor, in which both their bodily and spiritual interests are earnestly attended to. Ask your prayers for this work, which is just like our own, and for a dear Christian brother, Mr. Baker, who has the direction of it. Saturday was spent in the same way. Sunday was a most important day. There was a meeting for the "breaking of bread" in the morning, when I had the opportunity of speaking to believers. In the afternoon, Mr. Baker and I preached the gospel on the Castle Hill. On the evening before, a large number of Volunteers (between four and five hundred) had come into Scarborough from another part of Yorkshire, and they were encamped on this beautiful and romantic spot—tents being pitched for them. This, and the fine Volunteers' band, was the attraction to literally thousands of people—visitors and inhabitants of the town. We chose a hollow place on the hill, and the people sat around upon the grass in a circle on the rising ground, others standing all around behind. The band ceased playing just as we commenced, and this open-air meeting became the attraction for the people. It was as interesting an opportunity for proclaiming the gospel as any I have enjoyed in all my evangelizing course for years past. Many hundreds heard the word, tracts were distributed, the power of the Lord was felt, and it is confidently believed that many souls were blessed. In the evening, we had a full meeting in the Mission Hall; very great attention was given, and after the first service was over, we had an after-meeting for prayer, in which I was enabled to speak to the awakened on the words, "Jesus of Nazareth passeth by." We felt very thankful in the full assurance, that the Lord was owning and giving great power to His own Word. This evening, I have to lecture on the second coming of the Lord, in the Town Hall, and a large meeting is expected. To-morrow I go on to Darlington, and then into Scotland.

I am absent from you in body, but ever present in spirit, and continually praying that the Lord would lay upon your hearts the deep importance of this work in which I am engaged, so that you may gather together in your meetings for prayer, and earnestly cry to the Lord for yet more manifest blessing to be given to it. I feel sure that you will also ask the Lord so to incline the hearts of his people, that voluntary offerings may be sent to me towards the necessary expenses of so extensive an effort. I am, &c.

(To be continued in our next number.)

A LIFE OF FAITH.

CHAP. II.

IT was no little surprise to the American traders when this stranger, travelling alone, came up and joined them. There were sixty of them travelling together for mutual defence; whereas Alfred Roberts was simply putting his trust in the living God. He had come away from his native state, and travelled the whole distance into the Indian territory 1,700 miles on foot. He travelled with the company till they reached the Pawnee villages, when he explained to the Indians his object in coming among them. He wanted nothing from them, he said, but to reside there, and he would provide for his own wants by tilling a portion of ground. He was at first treated with jealousy and suspicion, and he had to pass through many hardships; but none of these things moved him from his devoted purpose. He made himself as one among them, seeking to help all in need, especially in nursing the sick. Thus he gained an influence over them, and he was permitted to teach the young, taking every opportunity of preaching the gospel. In refusing to fight with them, he offended one of their strongest prejudices. They wanted him to help them at a time when there was war between the Pawnees and another tribe called the Sioux. He explained his reasons, saying he ought to love the one as well as the other. At first they called him a coward; but one day, when an attack was expected, in the midst of the terror and confusion, Roberts was seen quietly coming from his hut with his spade over his shoulder, on his way to his field work. Some of the chiefs met him, and asked him if he was not going to hide from the enemy. He explained to them that he put his trust in One who could rule the hearts of the Sioux, and keep him from all harm. On this occasion God wonderfully honoured the faith of the dear man. Not only was he uninjured; but nothing was touched in the village. He remained here nearly two years, and then removed into another district, where he again settled down among the same Indians, living with one of the chiefs, and teaching both children and adults. One day, on a journey, a man came up to him carrying a gun, who threatened to shoot him, and demanded his blanket. Roberts gave it to him rather than fight; but shortly after, through the influence of a chief who was friendly with Roberts, the blanket was restored. He remained two years and three months among the Indians, and then returned to New York after five years absence. He remained twelve months at home, helping his mother on her farm. He then went into the state of Missouri, where he took ill with fever. However, in answer to prayer, the Lord guided him to the sea-side, where his health was restored.

In the beginning of 1849 he went to the city of New York, where he at once commenced to work for the Lord amongst the most depraved of the population. He hired a small apartment, and provided himself a cot and blankets. A block of wood was his table, and another his chair. A tin basin was his tea-cup, and another his kettle. He had also a knife and a spoon. His fare was bread, and occasionally a little meat. We have no

particular account of his labours here; but a very full testimony that God supported him in it, and gave much blessing. After labouring thus for a considerable time, he sailed for Panama in May 1849. He had been much affected by the account of the sufferings of emigrants on their way to the gold diggings in California. And having made the subject a matter of prayer to God, he determined to go, putting his trust in Him. He refused to receive more than a few dollars from his father; for he had faith to believe that the Lord would provide all he wanted, even including a free passage. It was even so as he expected. When he arrived in New York he found a vessel ready to sail, and a free passage was immediately offered him. He was actively engaged during the voyage distributing bibles, and speaking to the passengers and crew. He went from Crucis to Panama on foot, and stayed there six months, though it was the commencement of the sickly season. He took ill himself; but the Lord provided him a friend to care for him in his sickness; and before he was fully recovered he was again at work in ministering to the temporal and spiritual need of the sick and dying around him. For this there was great need, for both cholera and fever were prevailing all around. It was here, too, that Mr. Roberts saw so much of the gracious dealing of God in connection with the faith which God Himself gave to His dear servant. A poor man, as the world would say, and possessing nothing, he was ministering to the bodily comfort of many poor creatures at once, providing a physician for the sick, with food and medicine; also still distributing the Scriptures, and speaking of Christ at every opportunity. He also interested himself on behalf of the sick in a hospital, and when he found some lying on the bare floor unattended, he procured for them bedding, food, and attendance. He afterwards found an emigrant's house, where there were many cases of sickness utterly neglected. He found he could not attend to them otherwise, so he went and lived in the house to wait upon them. It was through this that Mr. Roberts became acquainted with a kind physician, who fully entered into all his kind designs. He gratuitously visited the sick, and generously supplied the poor with food. He also granted to Mr. Roberts the use of a large room, in which the latter gathered the people together, and preached to them. The blessing which the Lord made him in this place was well known to many. He now wished to proceed on to California, and in order to do so, engaged himself as a ship-nurse on board a vessel that was just going to sail for St. Francisco. During this voyage of 3,700 miles, he ministered himself as nurse in 72 cases of sickness. After this, the labour being far beyond his strength, he took ill himself. But this was only another way which God took of showing His faithfulness and love. God now inclined many to care for him. The cabin passengers took him in amongst them, and with the most kind attention, provided everything he required. This was a very blessed time to him, as several have heard him afterwards say. The Lord was very near to him, and often as he lay weak and suffering in his berth, his soul was filled with peace and joy.

(To be continued.)

10, Harley Road.

T. GEORGE BELL.

THE TRANSFIGURATION.

THOUGHTS UPON IT,
AS DESCRIBED SEVERALLY BY MATTHEW, MARK AND LUKE;
IN A LETTER TO A FRIEND.

YOUR welcome letter was received last evening, and I was much amused at your appeal to me on the subject of the transfiguration. Truly, if you have dreamt what you have propounded, you have had a most pleasant dream, which I deem to be plainly borne out by the Scriptures of God.

In the first place, the transfiguration is a foreshadowing of the kingdom of the Son of man, the Son of God, and the kingdom of God to come. In Matthew's Gospel, the Lord is mentioned as saying, that some of them standing there should see "the *Son of man* coming in His kingdom." And after six days, (denoting the seventh day as *the kingdom*, the millenium period, the Sabbath or rest promised to the people of God,) Peter, James, and John, are taken apart into a mountain, where Himself, the *Son of man*, (Dan. vii.,) Himself the seed of Abraham, and Son of David, the subject of Matthew's Gospel, (see Matt. i. 1,) was *transfigured* before them. How? "His face did shine as the sun, and His raiment was white as the light."

Here He is unveiled as one properly connected with this earth, and the dispensations proper to it, *i.e.*, His earthly relationship as the seed of Abraham, and King of Israel!—the light of the earth, the Sun of Righteousness, who will rise upon it with healing in His wings—the Jehovah's Christ, and Lord of the Sabbath of the earth.

Moses and Elias are seen talking with Him, as those who had foreseen and foreshewn that day of the kingdom, and their thoughts in fellowship with it. They might also, in their persons and former offices, prefigure the fiery purifying judgments that will certainly usher in the kingdom as mentioned in Malachi and Zechariah the prophets, as also by the apostle, (2 Thess. 1,) while Moses, in connection with Israel, was their deliverer, lawgiver, prophet, mediator, &c.

The disciples under the cloud foreshadowed the Jewish remnant waking up at the revealed glory of their Messiah, and the voice out of the cloud commanding them to *hear* and shelter themselves for ever under the beloved Son of God in whom He is well pleased!

In Mark ix., the Lord is mentioned as saying, "Until they have seen the kingdom of God come with power." This also is after six days, pointing to the *seventh day* as the time.

The gospel of Mark is the setting forth of the Son of God as acting in power upon the earth, and in Israel in healing and restoring mercies! The minister of gracious power to His poor suffering creatures, a service of power availing over every form of evil that Satan and sin had brought into the world. Divine power acting in holy grace. In Matthew's Gospel, honour is thrown upon His person and office, "His face did shine as the sun, and His raiment was white as the light;" while in Mark, the fashion of His person is not alluded to, only the robes in which He serves are noticed! Most

blessed indeed is the *character* of His service of grace in power! Garments of praise on Him, who once wore the spirit of heaviness—who wept and groaned among the sorrows and tears He removed, and wiped away in His services of love and power when upon earth. In this scene His raiment became shining, exceeding white, so as no fuller upon earth can whiten them. So will He come then, the Healer and Restorer, when the eyes of the blind shall be opened, the ears of the deaf be unstopped, the lame man leap as an hart, and the tongue of the dumb sing, in such heavenly purity, not cleansed purity, but His original purity; so will He then come in power; yes, the glory of God's Son,—His righteous servant is heavenly white.

Here also the disciples speak and are overshadowed with the cloud, and again told to hear the beloved Son of God only.

Now we come to Luke, who gives a full personal portrait of our dear Lord, as the Son of man and Son of God. The new man—the second man—the Lord from heaven, born of a woman, by the power of the Holy Ghost. "*The holy thing born of thee* shall be called the Son of God," said the angel Gabriel, and He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from among the dead; in which power He ascended above the heavens, and became the last Adam and Head of the new created human race, as well as new creation.

Thus, while in Matthew's Gospel, they were told to expect a view of the *Son of man* coming in *His kingdom*; in Mark, to "see the kingdom of God come *with power*;" in Luke, the Lord told them they would "see the *kingdom of God*! Him in whom the kingdom of God was!" Yes; to see the Lord in glory would be to see the kingdom of God! He was then speaking as the Son of man.

Now let us seriously mark the distinction here from the other gospels. First in the *days*. In Matthew and Mark, it is "after six days;" in Luke, "about *eight days* after." This is a definite distinction, marking dispensation. Things that belong to the present heaven and earth are included in the seventh day. All things that are written in the books of Moses, Psalms, and prophets must be fulfilled before this heaven and earth pass away, (Matt. v. 12, 18.) All things must be put under His feet. The last enemy destroyed is death. "Then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all." The *day of the Lord* is the *seventh day*, and has an end; the day of God, [on account of which (see 2 Peter iii. 12, Greek) the heavens being on fire shall be dissolved, &c.] is the *eighth day*, the new creation, new heavens and earth, where God tabernacles with man, and God is all in all.

In Matthew and Mark, the Lord is speaking of Himself in the relationship He came to be owned in by Israel. He came to His own; but His own received Him not! In order that He might be owned, and might claim them as His own, He dies for their transgression, and their sin of unbelief and rejection, and for all sin; and in His resurrection *power* of the *eighth day*, the *first day*, when He rose from the dead in that power, He

will claim, as Lord of all, the dominion and glory that belong to Him after the six days, even the seventh day glory, as Lord of the Sabbath. *The day of the Lord.*

In His own blessed person He connected man with God, by His perfect faith, His perfect obedience. He manifested in His person *all* that God required in man, and all that love and fellowship which God desired and will have with His creature man. So here in Luke, the true glory, the eighth-day glory, is revealed in the person of Christ. He leads them up into a mountain to pray. He humbles Himself into the form of a servant, and then is highly exalted. Glory does not occur in Matthew and Mark, where that proper only to the six days after is revealed; but now, the resurrection—the eighth day, the glory is seen. “They saw His glory.” The divine glory His Father has given Him. Let us read it. “And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.” Here then we have His moral perfectness as man, and His divine glory incorporated in Himself.

It is only in Luke that we read of Him coming among the people to John’s baptism, and that as *He prayed* the heavens opened. Here then is a portrait of His true glory. Man in open fellowship with God! It is in Luke’s Gospel that we have a perfect portrait of the kingdom of God in the personal glory of our Lord. He is here displayed in the full glory of His Headship! He has associated with Him two men, Moses and Elias, who appeared with Him in glory, according to that spoken by the apostle, (Col. iii. 4 :) “When Christ our life shall appear, then shall ye also appear with Him in glory!” Again, “The glory which Thou gavest me, I have given them,” (John xvii. 22.) They are personally and visibly *like Him*. We are predestined to be conformed to His image. As *servants* these men were good types of our service now as Christians; as sons, good types of our present condition, sons and heirs, then to be *manifested* as co-heirs! The dead, as Moses raised in glory—the living, as Elijah changed to glory, shall go up together to meet the Lord, and reign with Him in the glory of His kingdom. Then their discourse with Him is about His death, which He should accomplish at Jerusalem. Surely those who now through faith have fellowship with Him in His death, shall have fellowship with Him in His resurrection. Thus, as you say, we have, in order to make up a perfect illuminated portrait of the kingdom of God, a raised and a changed believer introduced in glory with the Lord.

Moses, a servant of God, died and was buried by God, none knowing of his sepulchre, but Satan. Elijah, a man of like passions with us, a servant and prophet of God, was translated to heaven without death. That Moses was raised, we are told by Jude in his Epistle, where, enjoining upon us not to speak evil of dignities, however wicked, instances as an example, Michael, the archangel, who, when raising the body of Moses, being resisted by Satan, who had power over death until our Lord had died, brought against him no railing accusation; but said, The Jehovah rebuke thee; and in that name raised the body of Moses for the especial purpose of association with Elijah in glory at His transfiguration.

It is also in Luke only that the disciples who represent personally the Jewish remnant in this prefiguring of the coming kingdom, are mentioned as asleep, and waking up to behold the glory of Christ with His risen saints. Yes, it will be this manifestation of Christ and the sons of God, that will be for the conversion of Israel in that day. This is the glory that rises upon Israel in that day, when Christ shall come to be glorified in His saints, and admired in them who believe!

That the transfiguration is the prefiguring of the coming kingdom, we have not only the plain words of our Lord Himself to prove; but we are solemnly reminded of it by the Apostle Peter; not Peter as he was when he was himself in the scene, ignorant and sleepy; but as he understood it all after the Lord was gone up, and had shed down the Holy Ghost, the teacher of all things, showing forth things to come! 2 Peter i. In that epistle the apostle emphatically declares unto us, who are waiting for the coming and kingdom of our Lord, that he is not following cunningly devised fables, when he makes known unto us the power and coming of our Lord Jesus Christ; but was an eye-witness of *His Majesty*. “For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased; and this voice which came from heaven we heard when we were with Him in the holy mount. We have also the prophetic word more sure, whereunto ye do well to take heed in your hearts until the day dawn and the day-star arise!”

This, dear friend, is a brief statement and exposition of the whole subject, as explained by the Scriptures. May the Lord Himself cause the hope to be sweeter as the day approaches.

Yours in the blessed hope,

Brampton, Torquay.

LEONARD STRONG.

THE ABIDING PRESENCE OF THE HOLY GHOST.

I FEEL that it might be for edification to record the substance of a few remarks on the abiding presence and operation of the Holy Ghost, in the assemblies of true believers, which I had the privilege of giving at a meeting in Victoria, British Guiana. I am sure that if we exercised more faith in the personal presence of the Holy Ghost in our midst, when we meet for breaking of bread, worship, and prayer, we should get more blessing to our souls. Is it not a blessed fact, that whenever Christians meet, as they did in the apostles’ days, on the first day of the week, to worship the Father, and remember the Lord Jesus, the Holy Spirit is in their midst? It is a fact! The Lord declared that whenever two or three gathered in His Name, He would be in the midst. And Jesus said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.” On the day of

Pentecost the Comforter did come, and He will remain down here with us as long as God's gathered ones in Christ remain down here. But when that assembly is complete—when the last member of Christ has been brought out of darkness into God's marvellous light, *i.e.*, is in Christ, then the whole assembly—those who have slept and those who remain—will be raised and caught up together to meet the Lord in the air; and the Holy Ghost, who has comforted and guided them, will raise them in body, and give them all immortality and glory. See Rom. viii. 10, 11. Is not the servant of Abraham a striking illustration of the ministry of the Holy Ghost now? His testimony to Rebekah was not about himself; but concerning the father and the son—Abraham and that son whom he had received from the dead, and made the heir of all things that he had. And when he had persuaded her to be Isaac's, did he not abide with and guide and comfort her on her journey to meet Isaac, who came to meet her, and took her from the hand of the servant to conduct her to his mother's tent. Just so the Holy Ghost will remain with the bride of Christ, until she is complete; and then raised and made incorruptible and immortal by the Holy Spirit, she will meet her Lord in the air, and so be for ever with Him!

I am convinced, that if we were more established in the fact of the personal presence of the Holy Ghost, we should be much more solemnized in our worship and prayer-meetings, waiting only upon God. It is a vain thing to say we believe in the presence of the Holy Ghost, if we do not practically shew it. Are we giving that Divine Person His place in the midst of us, if we do not allow Him to guide and direct our worship?

Surely all this is taught in 1 Cor. xii., xiii., xiv. True, the signs, gifts, miracles, and tongues, have ceased; as also inspired prophets and apostles; but we have all that they communicated, and the whole counsel of God concerning our calling and standing and hope is now complete. But we must remember that the principles upon which the Holy Ghost acted, these He acts upon now. The gifts of pastors, teachers, and evangelists remain. The Lord Jesus Christ, by the Holy Ghost, gives to whomsoever He will, gifts for the edification of the saints. Moreover, in an assembly for worship, the Holy Ghost will, if waited upon, move all the worship. If a brother waiting on Him is prompted to worship with a hymn, all the others will enjoy it, and sing it in the Spirit. So if a brother is prompted by the Spirit to pour out his soul in prayer, and praise, and adoration, he will carry the whole assembly with him. So also if the Holy Spirit give him a word of exhortation, or of comfort, &c., from a portion of the Word, all in communion with the Lord, will acknowledge it to be from the Lord. Then if the Spirit should fill many present with a spirit of prayer, or words of exhortation, the Spirit Himself gives direction how all things are to be done decently and in order, declaring that the spirits of the prophets are subject to the prophets, that our speaking should not be according to our natural impulses; but *controlled* by the wisdom given us, to hinder confusion or anything that might not be unto edifying.

George Town, Demerara.

JOHN WENMAN.

THE HOLY SPIRIT.

BELIEVE one cause of the great and generally admitted weakness in the Church, is that the indwelling of the Holy Spirit is not fully acknowledged. By many it is denied that the Holy Spirit, *as a divine Person*, has come down to this earth, whereas this is distinctly taught in the Scriptures, and that He is not only in each believer, but also in the Church, guiding and giving spiritual power, where His presence is acknowledged. He is thought of merely as *an influence*, exercising some indefinite and mysterious effect upon Christians. The New Testament seems to prove beyond doubt, that He is, in His divine essence, as much a Person as the Father Himself, or the Son, and that *He is now upon the earth* in a different sense to that which He ever was before Christ went away. For this see John xvi. 7: "If I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you." It is a most blessed truth, that He *dwells* in each believer, but at the same time, the whole body of believers collectively, is also His temple, and hence it is, that believers are *built together for a habitation of God through the Spirit*. Whilst He fills each one according to His measure of faith, and faithfulness of walk, He is *as* truly in the midst of assembled believers; controlling the Body, and bestowing the gifts as He sees fit for the building up and edification of all, dividing to every one severally as He wills; for by one Spirit are we all baptized into one body. (See 1 Cor. xii. and Ephesians iv.) Another great mistake, one which dishonours the Holy Spirit and brings in weakness, is the denial of the Spirit's work in conversion. It has been said that the evangelist, going forth and preaching the gospel, possessing in himself the "*influence*" of the Holy Ghost, communicates it in some mysterious way to the sinner, and is enabled to give that sinner power to lay hold. It cannot be too distinctly stated, that all power—real saving power—attending the preaching of the gospel, is that of the Holy Spirit. He applies the *Word of God*, read or preached, to the conscience and heart of a sinner. I believe great ignorance as to the presence, power, and mode of working of the Holy Ghost, prevails even amongst Christians, and they do not acknowledge and submit to the simple teaching of God's Holy Word. I would ask fellow-Christians to read and pray over the following Scriptures:—Ephesians i. 22, 23; v. 30; ii. 20—22; iv. 1—13; 1 Cor. xii; vi. 19; iii. 16.

I believe that the Scriptures teach that the Holy Spirit was sent down specially to rule and govern the Church—sent down by the risen Head in heaven; so that the Holy Spirit is now upon earth. Really—that is, personally on this earth—here to remain until the last member of the body of Christ is gathered in, prior to the coming of the Lord; at which coming the purpose of the Holy Spirit's mission in this dispensation will have been accomplished. In respect to the indwelling of the Spirit in the believer, humility of heart and great subjection of soul is needed in order to each believer being "*filled with the Spirit*." He must give room for the Spirit to work; hence the necessity of the Apostle's injunction: "Quench not the Spirit;" also that other

word: "He that HATH AN EAR, let HIM hear what the Spirit saith unto the churches."

Cheltenham.

P. L. TREEBY.

We quite agree with our friend's remarks, and would add another point. The Holy Spirit never works but BY THE TRUTH. How careful should we be, therefore, in our public addresses and private ministrations, to keep very close to the truth. There is much teaching in the present day, which does not meet man *where he is*. Man is bid to do certain things, exhorted to good living; whereas God's Word declares that he can do nothing—that he is *dead in trespasses and sins*. The following is extracted from a letter which came by the same post as Mr. Treeby's.

"I hope your leading article in the July number, will receive all the attention it deserves. The mass of this world's inhabitants were *blind* when Christ came first and offered up Himself. They are the same now; and just as conceited. 'They say they see; therefore their sin remaineth.' In the '*professing Church*,' the mass is *of the world*, and we cannot in reason expect anything from them but that which is of the world. They rather like to judge of Christianity by the inconsistencies of those *called* Christians. They can read the newspapers, and yet not see that man is a fallen creature! Ruin and hopelessness is their place. *Preachers should speak to them as in that position*. The Word is the word of salvation. It comes to the hearers on the ground of *lost ones*. The educated, and the uneducated alike."

Those statements also are of the greatest possible importance.

EDITOR.

THE CHRISTIAN IN THE WORLD.

THE image in Daniel is full of important instruction suited to the present times. The times are becoming more and more perilous for the children of God. They are called upon to walk in separation from all present evil. And they are made willing to do this, as they see more clearly how present things are rapidly preparing the way for the revelation of the man of sin. Thus, coming events, and some that are close at the door, such as the ensuing general election, will test and prove who they really are who are separated unto the Lord, and looking for the speedy coming of Christ. Daniel's image teaches, amongst other things, that there were to be changes in the form of human governments. First, there is gold; then silver; after that brass and iron; and then the attempt to mix the iron with miry clay. I wish Christians would seriously consider what these things mean. No one could deny that they refer to forms of government. Then what government is that which is partly iron and partly miry clay, partly strong and partly weak. I feel that solemn warnings are needed by the Lord's children; for many of them are professing to be looking for the Lord from heaven; but are giving the lie to their testimony by their walk down

here. A short time ago I was paying money into a Life Assurance Society, for the obtaining of a sum at a future time. Then it was strongly laid upon my mind how utterly inconsistent this was. I was paying money to obtain that which I never expected to need. For being just thirty years of age, I do not expect to die; but to be caught up to meet the Lord in the air. And I would now state, to the glory of the Lord, that I gave up my payments, and I apply the money in making known the blessed hope of the Church. And I believe that now the Lord has, by His Spirit, laid it upon my heart thus publicly to say, that if Christians understood their bibles, they would be fully convinced that all the money and property which is now being amassed together, will be under the power, and for the use of the man of sin. Everything is making ready for the coming struggle in Europe. And surely it becomes the Lord's children, and especially those who profess to have the blessed hope, to consider what they are doing, now that the world's iniquity is nearly ripe, and all things are ripening for tribulation and judgment.

In a very little while the Lord Jesus shall come and gather to Himself His elect body of waiting saints from amongst the broken masses of a professing Christian church. Oh! how important it is, therefore, that every child of God should at once consider his ways!

Hastings.

JOSEPH MITTEN.

PUBLIC WORSHIP.

IT seems generally to be taken for granted that it is possible for believers and unbelievers to worship God together. The consequence is, frequent announcements of and invitations to "public worship." If the thing be impossible, there is no doubt that a gross deception is practised, and that by Christians; and one that is likely to be more pernicious and soul-destroying than any that can come from the world, coming as it does from a quarter from which it is not expected. Now worshipping God consists partly in praising him, and, says God, "Whoso offereth praise glorifieth me." Is this possible on the part of those who dishonour His Son? It also consists in living to God's glory. Now, serving God is equally impossible to those who are neglecting the main command given by Christ. The command referred to is that given when they asked our Lord the question—"What shall we do that we might work the works of God?" He answered, "This is the work of God, that ye believe on Him whom He hath sent!" Can one who has not believed in Christ really serve God?

And then as regards prayer; can believers and unbelievers unite in prayer together? I think not. The believer has the widest possible scope in dealing with HIS FATHER; the unbeliever can only seek mercy through Christ. Has not the distinction been laid down by Christ in Matt. vii. 11, and Luke xi. 13.

These two scriptures are well worth comparing together. The quotation from Matthew I give as it appears in our translation; that from Luke as it stands in the Greek.

"If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him!" From Luke: "If ye then being essentially evil (unregenerate?) *πονηροὶ ὑπαρχόντες* know how to give good gifts unto your children, how much more shall the heavenly Father (not your as in Matthew) give the Holy Spirit to them that ask Him?"

Thus in one case, when *believers* are addressed, God is spoken of as *THEIR* Father, and good things are promised in answer to prayer; whilst in the other, the unconverted are expected to pray for the working of the Holy Spirit, God being called "*the heavenly Father*."

If then united worship be proved to be impossible, would it not be better, instead of inviting the unsaved to join in it, to explain to them that their rejection of the Saviour incapacitates them for it?

In conclusion, what would be the probable effect on the public if the worship of God were entirely kept apart from the preaching of the gospel? Would they not perceive a clearer line drawn between the Church and the world, and admit the difference? Would they not also have less excuse for remaining in ignorance—a fertile source of delusion being removed? And would they not be more likely to attend frequently the preaching of the gospel, which is really the only preaching suited to them.

Hemel Hempstead.

B. PIFFARD.

We think our correspondent, having truth altogether with him, does not put it in a sufficiently strong light. There is much done and said even by Christians to neutralize and make void the truth of God. It may seem strange to say so; nevertheless, it is sadly true. Even Christians, who have read again and again the discriminating Word of God, mix up together things which essentially differ. Unregenerate sinners cannot perform acts of worship; yet are they invited to do so. Unregenerate sinners, whether young or old, are not the CHILDREN OF GOD; yet are they invited to say, "Our Father." Nothing can be more delusive and soul-destroying: it takes away all power of truth upon the conscience. We are made the CHILDREN OF GOD *by faith in Christ Jesus*. Man in his natural condition is *dead in trespasses and sin*. Is he, in that condition, a *child of God*? No true Christian, believing the bible, would dare to say so! Then our Lord says to all such, "YE MUST BE BORN AGAIN." It is when men are so born again—born of God—born from above—that they become the children of God, and cry, "Abba, Father!" The contrary statement, even that which we hear so much about—"the universal fatherhood of God,"—is one of the great root-evils of the age—one of the deadly roots, out of which is growing the Upas-tree of Rationalism, the poisonous fruit of which will yet destroy multitudes of men on the earth.

EDITOR.

THE LORD SHALL COME.

JUST as it was in Noah's days,
When man was vile in all his ways,
The rolling flood its God obeys,—

And judgment came!

Just as it was in days of Lot,
God's mighty power men had forgot,
The warning voice they heeded not,—

Then judgment came!

So will it be in that great day,
When to the world our God shall say,
Jesus is King—His word obey—

The Lord hath come!

The thunder and the earthquake then,
Shall be the voice of God again,
In judgment saying unto men—

The Lord hath come!

Yes! judgment ushers in the day,
When Jesus shall His sceptre sway,
And all the earth be made to say,

The Lord hath come!

"Already come,"—Ah! no! He says,
That men shall run in evil ways,
Until, in dark apostate days,

The Lord shall come!

Just as it is in earthly storms,
The fearful strife God's will performs;
When past, the sun all nature warms,—

Sweet calm has come!

So when the Lord shall come to reign,
Man's wisdom shall be found in vain;
He comes to shake this earth again,—

The Lord shall come!

But even earth shall prove His love,
Whilst we shall reign with Christ above;
The Kingdom then shall never move,

When Christ hath come!

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T. GEORGE BELL.

CHRISTADELPHIANISM.

MAN'S ETERNAL EXISTENCE.

(Continued from page 113.)

THE witch then betakes herself to her incantations, as we conclude. "And when *the woman saw Samuel*, she cried with a loud voice, and the woman spake to Saul, saying, 'Why hast thou deceived me? for thou art Saul.'" The ghost or spirit of Samuel then made its appearance, and the woman was much frightened, not only by the spectre, but also because she then understood who it was that was leading her to this crime—the very man she most feared. It seems probable then, that by "Samuel," she had not understood that the former judge of Israel was intended. But on seeing his face, she perhaps remembered him; and guessed, or was informed who her querist was. Her fears were depicted on her countenance; and the king enquires what she had seen that so troubled her? She replies, "I saw *gods ascending out of the earth*." For my own part, I suppose that these were bright and holy angels attendant on the soul of Samuel. Angels carried the holy soul of Lazarus down to Hades (Luke xvi. 22): it is then probable that they attended the passage of the

spirit of Samuel *up from* that place. This would account for the woman's terror. She had previously to do with the souls of the wicked; and on their coming or going no angels of light had attended.

The king enquires, "What form is he of?" And she said, "An old man cometh up; and he is covered with a mantle." This was a correct description, doubtless, of Samuel, as he appeared ere his death. But at this point, objection comes in. 'The king it appears never saw the pretended apparition: it is the woman alone who professes to behold it, and the king believes the word of an impostor.' Now this is not granted: it is indeed contrary to what follows. "AND SAUL PERCEIVED THAT IT WAS SAMUEL, and he stooped with his face to the ground, and bowed himself." The original is stronger. "Saul knew that it was Samuel." Would he bow himself save at the presence of one whom he saw?

It is true that the woman saw the spectre *first*: and this would be accounted for, if we suppose that the scene of the apparition was in a deep cave, or at the edge of a pit, to which the woman went apart, while the king and his companions were a few paces from it. Here may be introduced a note from Professor Porter's "*Giant Cities of Bashan*."

"In the ruddy morning twilight, I rode across the beautiful plain to Endor. It is a poor village of some twenty houses, perched on the bleak side of Moreh, about two hundred yards above the plain. The rocks around it *are pierced with caves*—some natural, some artificial, as if the old inhabitants had been troglodytes. Above the village is one larger than the rest, the entrance to which is between high rocks, and is partly covered by the branches of a fig tree. Within it is a fountain called *Ain Dor*, 'the fountain of Dor,' which doubtless gave its name to the ancient as well as to the modern village. *Entering this gloomy grotto, and looking round on its dark riven sides, I felt how suitable such a spot would be for the interview between Saul and the witch.*"—p. 247.

We proceed with the story.

"And SAMUEL said unto Saul, Why hast thou *disquieted* me to bring me *up*? Here the Holy Spirit asserts that the speaker was Samuel. He informs us incidentally, that before this, he was below in the earth, and at peace: but that his being called up was to him an annoyance, and trouble. He discerns who it is had procured him this disquiet, and at once taxes the king with it, passing by the witch as simply the king's servant in the matter. Saul replies, that it was his sore distress which had driven him to this course; that in vain had he attempted to obtain a reply from God; he wished therefore to learn from the prophet what was to be done? "Then said SAMUEL, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

"And the Lord hath done to thee * as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing to thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons

* The reading "to him" is certainly the mistake of a transcriber. Five Hebrew MSS., the Greek, and the Vulgate read "to thee."

be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

This is all in the strictest keeping with the view that it was really the spirit of the prophet that spoke. Such a stern answer would not be likely to proceed from a woman who knew she was addressing the king, and might find her account in imposing on him. Who but a true prophet could foretell so clearly and so truly so many points? The battle on the next day, and its disastrous issue, not alone to Israel, but to the king and his sons. Who so fit as the prophet to remind the guilty king of the sins he had committed, and of the prophecy the soer had uttered, when Samuel from his rent mantle had taught him, as by an omen, that the kingdom was rent out of his hand, and given to David?

From those words, "Thou and thy sons shall be *with me to-morrow*," we learn that the spirit of man on leaving the body, at once goes down into Hadees, the great receptacle which encloses alike the souls of the righteous and of the wicked. They are so near, that they can converse; so far off, that they cannot visit one another.

If we will hear what Scripture says, we shall soon be decided who made his appearance on this occasion. First, the inspired writer drops no hint of the appearing of any one but Samuel. Secondly, five times over he asserts that it was Samuel.

- (1.) "The woman *saw Samuel*."—verse 12.
- (2.) "*Saul knew that it was Samuel*."—14.
- (3.) "*And Samuel said unto Saul*."—15.
- (4.) "*Then said Samuel*."—18.
- (5.) "*Then Saul fell straightway all along on the earth . . . because of the words of Samuel*."—20.

Herein we have several confirmations of truths before stated. "*Samuel* was dead, and all Israel had lamented *him*, and buried *him*." And yet Samuel exists in Hadees, comes up thence and speaks. "An old man cometh up." "*Samuel said unto Saul*." The soul is the man. Again, the rich man is buried. And yet "in Hadees *he lift up his eyes* being in torments, and seeth *Abraham* afar off, and *Lazarus* in his bosom." Yes! the soul is the man: Dives, Lazarus and Abraham still exist.

Is this only our modern interpretation of the story? Nothing of the kind. 1. Josephus the Jew, and the writer of Ecclesiasticus, held the same view. (Joseph. Ant. vi. 14; 1 Eccles. xlv. 20.) And again, "O Elias! . . . who didst raise up a dead man from death, and *his soul from the place of the dead*." (xlviii. 4, 5.)

2. Moreover, the Book of Revelation tells us, that earth's darkest day has yet to come, when to Satan shall be given the key of the bottomless pit, (ix. 1, 2,) and out of it shall come forth as his king, one who was formerly an emperor of Rome, but is now in the bottomless pit, and thereafter is to be cast into the lake of fire eternal. (xviii. 7—11.) It describes to us the world's wonder when this awful one reappears on earth. For a king is slain with a sword, and yet recovers from the wound of death; whereupon he blasphemeth God, and all men but the elect worship him. (xiii. 3—8.)

But after his brief reign of three years and a half he is seized, and for ever imprisoned in the lake of fire and brimstone. (xix. 20; xx. 10.) Deliverance of the soul from Hadees is the expectation of the Psalmist for

God's people; while the ungodly are left there during the first resurrection.

Of the wicked the Psalmist says, "Like sheep they are laid in Hadees: death shall feed on them, and the upright shall have dominion over them in the morning." They are still in existence then. "And their beauty shall consume in Hadees [Hebrew] out of their dwelling. *But God will redeem my soul from the power of Hadees; for he shall receive me.*" The souls then, both of the good and evil, exist still in the place appointed. (Ps. xlix. 14, 15; lxxxvi. 13.) "O Lord, thou hast brought up my soul from Hadees: thou hast kept me alive, that I should not go down into the pit." (Ps. xxx. 3, 4.)

This conducts us to the last point to be observed.

VI. THE SOULS OF THE RIGHTEOUS AND OF THE WICKED EXIST FOR EVER WHEN RESTORED TO THEIR BODIES, BEFORE OR AFTER THE APPEARING OF THE LORD JESUS.

"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment; but the righteous into life everlasting." (Greek.) (Matt. xxv. 41—46.) If you affirm that the punishment of the wicked is only for a time, I affirm that the joys of the saved are also only for a time. The same word describes both. What can it be but manifest prejudice of the heart swaying the scales, that would make the glory of the saved eternal, but the woe of the lost temporal?

Of the Sodomites Jude says, they are "suffering the vengeance of eternal fire." (7.) Of the holy, that they are to be "looking for the mercy of our Lord Jesus Christ unto eternal life." (21.) If these last words mean a proper eternity, must not the eternal fire of the previous verse mean a proper eternity likewise? The word in the Greek is the same in both places. It is used twice by the same author in the same epistle. Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) "Who shall be punished with everlasting destruction from the presence of the Lord." (2 Thess. i. 9.) Can it be anything but unbelief to tell us, that proper eternity is intended in the first case, not so in the second? But in vain is evidence spread before the eyes of those who determine that they would rather disbelieve God than receive this truth.

Norwich. (TO BE CONTINUED.) R. GOVETT.

THE MARINER'S COMPASS.

A STRANGER launched upon this world's rude sea,
My bark still wending to its port above,
Wild winds detain her; but the spirit free,
Spans the wide waste to reach the ONE I love.
Whilst faith beholds Thee, Lord, with strong desire,
Though on the waters 'tis my call to roam,
The waves obedient from my feet retire,
Since Thy blest accents bid me, Saviour, "Come."
Anchor'd in Thee secure; Thy light afar,
Thou faithful beacon of my midnight way,
Tracks the dark billows, till the Morning Star
Wanes in the noon of yonder coming day!

Guernsey.

ALEX. STEWART, LL.D.

SIGNS OF THE TIMES.

No. VIII.

A FEW extracts from letters just received may be interesting to our readers:—

"The article given in your special number on the 'signs of the times' is very interesting; but it was not required to prove the existence of the evils on the one side, and the great interest stirred up about them on the other. As a commercial traveller, having much to do with the chief manufacturing districts, I can speak to the alarming growth of infidelity, and could not refrain from writing to thank you for directing the attention of your readers to 'rationalism,' as the most dangerous evil of the day. You and Mr. Govett have also done great service to the cause of truth, by the exposure of Christadelphianism. I have met with many of them, and can bear testimony to the plausible and even dishonest way they work—putting forth, in the first place, their views as to the Lord's coming, and then after gaining the ear of simple-minded people, bringing out their dangerous views. I suppose you are aware that they are attempting to answer Mr. Govett's papers in their monthly publication, called, 'The Ambassador of the Coming Age,'—their leaders are very angry."

"I have reason to believe that your lecture at Kelso, on the 'signs of the times,' stirred up several Christians to enquire into the things you mentioned. There were many reading and thoughtful persons present; but several of them said they had never heard of such things, and wondered how it was that the existence of such things did not rouse up all Christians to a sense of their duty in proclaiming the truth."

"It will encourage you to know that good was done by your lecture at Darlington. I saw both friends and foes after you left, and all were speaking about it. I promised to visit them again, and may speak of the same things."

"I have to acknowledge the receipt of a parcel of tracts for distribution at the races, for which accept my thanks. I and brother S—, a faithful evangelist, distributed above 2,500, and we were assured that our labour was not in vain. I write to ask you to forward another parcel per rail, an assortment of your own little books. 'The Lord is at hand'—'The Coming of the Lord,' &c., &c. Such as would be appropriate for distribution in a neighbourhood where darkness reigns. I may say of this whole district, that it surely lies in the arms of the wicked one, in a state of deplorable self-security. In the chapel in this place there are never any prayer-meetings, the hymns used are unscriptural, being a sad mixture of law and grace—the singing with the organ is conducted by ungodly people—the Lord's supper is held but once a month, and there is an utter absence of all unity and spirituality. I pray that the Lord would more and more manifest who are His, and who are not, by separating His own believing people from the mixed company of mere professors. I am glad to say that the Lord is opening the eyes of many to the state of things around them."

"A few of us here continue to bear you up in prayer before the Lord. You need much grace to be faithful; but the Master whom you serve is all-sufficient. Your publication is making its way, and the Lord is using it. I see it often as I move about. In a worldly company, where I was taken the other day on business, a person—a respectable man of business, but not even a professor, had been reading it, and knowing that I was a professor—and church-member, he said, 'Is it not all true?' It was very humiliating. He had just, like many others, good sense enough to see that those who profess to belong to Christ, do not really practice what they profess."

"Truly the battle thickens; and but a little while, as McCheyne used to say, 'but an inch of time,' remains. I am thankful for your stirring article in this month's 'Voice.' And did you really know McCheyne and William Burns? Blessed men! Would that I had some of their self-sacrificing devotedness—even true zeal for Christ, and for souls! We are having some one or two brought in; but the masses move on to perdition, and ungodliness increases. Thousands steam to — every Lord's day. We have been able to keep up a testimony to Christ all the summer, on the road leading to —; but many more real labourers are wanted."

"This place has been immensely thronged for five or six weeks past, especially on Lord's day. There are special excursion trains from all directions on that day, bringing in from a thousand to fifteen hundred strangers, besides those staying in the place for the bathing. I do not believe there is such another 'vanity fair' in the kingdom. And the shameless iniquity is something so fearful, I cannot trust myself to write about it. Your tracts have been distributed; but oh! dear brother, I had just as soon preach Christ in the midst of the Carnival at Rome. Satan's seat is here, and he seems to have all his own way."

"This bereavement may be God's word to you, dear brother, telling you to go out into the highways and hedges, and compel the people to come in. I have rejoiced to help you a little in the country evangelizing. Depend upon it, this is your work. I believe there has been much blessing in Trinity Room; but never such as you have had elsewhere. You need the Lord to bring the Christians at the room out into more marked separation. The truth you have preached to them for two years puts them under solemn responsibility. This trial, put on you in much love, may be the first part of much sifting work by our heavenly Father."

"I pray God to keep you faithful on this essential point, namely, (as you have yourself expressed it,) that the battles of these last days are to be fought by true-hearted MEN of God. Fashionable, easy-going religiousness will soon lose its place, as the crisis comes on. There are many Christians now-a-days, as useless in the conflict as the soldier who turns pale at the first smell of powder, and faints outright when he sees blood. We want men of prayer, intelligent in the truth, who will cut every tie binding to the world, and come right out for Christ's sake."

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

"The Annals of the Poor," by the Rev. Legh Richmond. Price TWOPENCE. "The Book of Martyrs," by John Fox. Price TWOPENCE. "The Holy War," by John Bunyan. Price TWOPENCE. London: The Book Society, 28, Paternoster Row. These neat little books are a marvel of cheapness, and will doubtless circulate by many thousands. These and other efforts of "The Book Society," deserve every encouragement from Christians of all the various communities.

"Redemption and Sanctification." This is a four page tract, by our dear brother and helper in the Lord's work, T. W. Carr, of Carlisle. It is intended for circulation amongst believers, and is most scriptural; and being under God, well calculated for their instruction on most important truth, we strongly recommend it to their notice.

"The Hunchback Crossing-sweeper," by James Hooper, late Master of the Home for Crippled Boys, Kensington, London. W. C. Boddington, Notting Hill Gate, W. Price TWOPENCE. This little book, of which the fifth thousand has just been issued, is by another of our dear helpers in the Lord's work. We cordially recommend it as most interesting in the incident related, and truthful in its doctrinal statements.

"The Antiquity of Intellectual Man, from a Practical and Astronomical point of view," by C. Piazzzi Smyth, F.R.S.S., L. and E., &c., &c., Professor of Astronomy in the University of Edinburgh, and Astronomer Royal for Scotland. Edinburgh: Edmonstone and Douglas.

To those who have read, "Life and Work at the Great Pyramid," by Professor Piazzzi Smyth, a book which we noticed with much pleasure, last year—the present work will prove an interesting sequel. To those who are yet strangers to the subject, we strongly recommend the present work; containing deeply considered conclusions on the pre-historic condition of man, and inviting us to recognize in that mysterious and unique structure, the Great Pyramid of Egypt, the highest structure ever reared by man, and yet the earliest extant, untainted with any idolatry, not even recording the glory of any man, whether king or priest; but replete with tokens of the highest truths, and of a knowledge of the material creation, such as even modern science is only now beginning to re-discover. This wonderful building is here contrasted, in these and other aspects, with the irregular and idolatrous structures of Egypt, and all other ancient nations. The chapters on Babylon and Nineveh are very striking, and full of valuable information.

The whole scope of this clever book goes to prove, that the progress of mankind, after the great deluge, was *downwards*, from a highly civilized state, to the barbarism in which they are found by the early Greek historians, and that our present discoveries are only working up again towards the primeval standard of science and wisdom. What has been more disputed in chronology, than the date of Noah's deluge? or in astronomy, than the sun's distance from the earth? Yet we find in the Pyramid information on these points, which is most important, as being unbiassed by modern prejudice. The astronomical considerations connected with the Pyramid, have induced the writer to fix the Deluge at 2,800 B.C., just half-way between the 2,348 of the Hebrew chronology, and the 3,246 of the Septuagint translators employed by King Ptolemy, B.C. 300. In like manner, the wondrous proportions of the Great Pyramid, viewed as a memorial of the earth's magnitude, and other quantities, shew with remarkably clear evidence, that the sun's true distance is ninety-two millions of miles, this falls just between the most recent calculation of the American Professor, Simon Newcombe, only last year, and the computation until then received.

A few points of Hebrew criticism, in the appendix, are also worthy of attention, as they give new light on some texts of Scripture, heretofore dark; but which acquire fresh meaning, when viewed in connexion with this Pyramid subject.

As has been well said by another reviewer of this work, it shews that mankind were intellectual *before* they were degraded or savage: that the low condition in any known instance was the consequence of degeneration, and not of gradual self-elevation, or development, from a condition never previously so high; in short, that the true history of man in early times, as learned from secular and scientific sources, is in striking agreement with the Holy Scriptures, and is distinctly the reverse of the oft-repeated speculations of the rationalists, or professedly "scientific and advanced" school.

"Spiritual Worship. A Lay Discourse," by R. M. Beverley. Second edition. London: Robert Hardwicke, 192, Piccadilly.

"The writer of this pamphlet considers that worship is a thing of the heart, and in no way depending upon either time or place. He quotes as his authority, that well-known passage, 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth,' (John iv. 23, 24.) He points out the difference between a former dispensation, wherein God had a house upon earth, even the temple at Jerusalem, and the present, in which there is no house on earth; but the true sanctuary is in the heavens. The writer is of opinion that all arrangements for social worship should be regulated by the convenience of the parties, and

that simplicity should prevail in all external arrangements, and a desire to avoid rather than to cultivate ornament in religious service. In connection with this, he points out the one High-Priesthood of Christ, as altogether occupying the place once filled by the many priests of the Levitical order. He entirely denies that there is any human priesthood now, save the priesthood common to all believers, according to Peter's words, "Ye are a chosen generation, a royal priesthood, a peculiar people." He quotes two other Scriptures, first, Matt. vi. 6, of which he says, 'Here then a place of worship is enjoined. It is not a church, nor a temple, nor a cathedral; but a closet, and something moreover is said about its construction, for it is to have a door! The other Scripture is Matt. xviii. 19, and upon that he remarks, 'The place is nothing; but the gathering together of two or three in faith, constitutes the spiritual worship: they, the true worshippers, make the true temple, which will indeed be holy, if the Lord Himself be in the midst of it; and as He has promised this, do we not at once see the true consecrated building, not made holy by sacerdotal rite and liturgical solemnity; but by the word of Him who has purchased the Church with His own blood?' These two Scriptures, he says, contain the only references to places of worship on earth, which are to be found in the New Testament. And then there follows a passage, the truth and beauty of which requires that we quote it in full.

"Let us not then be overawed with the fictions of a spurious antiquity, which has imprisoned holy places within the periphery of chiselled stone, or cased it down under groined roofs and domes; but let us turn to the temple of God, as described in the theology of the New Testament, where we find it to be a moveable edifice, and a growing one, and therefore of a nature to elude the handling of the antiquarians and ecclesiologists. "Where two or three are gathered together, is a law that defies fixture and established locality. It is not that 'old parish church,' that venerable object, which has occupied the ground where it now is, for the last six or seven hundred years, and may still stand in picturesque decay some centuries longer; but it is perhaps in the woods, and to-morrow may be on the heath, or in the green lanes under the hedges, on in the hovel, or the upper chamber. It may be gathered round the bed of some poor Christian, from whose eyes this world is fading away in glimmering indistinctness, whilst two or three believers are invoking the Saviour's name to usher His beloved one, through the valley of the shadow of death, into the sunshine of the eternal fold.

"It may be that the true temple is on board a ship in the midst of a tempest, the mast crashing overboard, the waves sweeping clean over the decks, whilst vain are the strength and courage of man. There two or three, in the name of Christ, may be putting up their prayers, a feeble effort indeed in the esteem of the goddess; but louder than the thunder and the roar of the deep, to reach the ears of Him who has said, 'Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify Me.'"

We do not need to add anything to the above in recommendation of this book. It is just a book for the times, and the price is only one shilling for 134 pages.

"The Soldiers' Hymn Book: compiled for use at the Aldershot Mission Hall and Soldiers' Institute. Aldershot Mission Hall, 1868." This is a very excellent selection. It was quite refreshing to look it over, and find that all the hymns speak forth the language of faith and love. In this respect it is in pleasing contrast with other selections that have come before us. For these have been full of hymns, taking low ground indeed, setting Christians to sing about doubt instead of faith, and of death instead of resurrection.

"Gottfried's Pilgrimage: an allegory, edited by Wyndham M. Hutton, Incumbent of St. Paul's, Tipton. London: Simpkin, Marshall & Co. Dudley: W. H. Laxton, High-street. The central thought in this allegory is taken from Bunyan's well-known Pilgrim; but the story is worked out with great originality. It possesses deep interest, and presents much important truth,

"The Evangelical Record: and organ for the religious societies of Liverpool, and a medium for Christian intercourse and mutual edification." Edited by Chas. Brewer. Office: 41, Renshaw-street, Liverpool. This seems an excellent publication, and we cordially desire it full blessing from the Lord.

"Codex Canonum Ecclesie Universæ. The Canons of the first four general councils of the Church, and those of the early local Greek synods, in Greek, with Latin and revised English translations in parallel columns, with notes, by Rev. William Lambart, A.B., rector of Kilamagh, diocese of Ardfort. London: R. D. Dickenson, 92, Farringdon-street. An antiquarian or student of Church history, will judge this to be a valuable book. The Greek is beautifully printed, the Latin and English translations are evidently the production of scholars well versed in the languages. The simple-minded Christian will however ask, "What is it all worth?" There is nothing in the book about Christ—nothing about the redemption work, through His blood-shedding—nothing at all, which by any possibility can be spiritual food for the soul hungering after God. In place of this, we have a great deal about "the great and holy synod"—"the Bishops"—"the Metropolitan"—"the clerical office"—"the clergy and laity"—"the sacerdotal order," &c., &c. Of it all we are constrained to say—"What is it worth?"

Books, &c., received, notice of which we are compelled to postpone:—

"Rationalism, or Broad Churchism, *versus* the Bible." London: Partridge & Co.

"On the Symbolism of the Holy City." London: Morgan and Chase.

"The Study of the Bible, by Henry Duam." Simpkin, Marshall & Co.

"The Things which must shortly come to pass." A series of discourses on the prophecies of the last days, by the Rev. W. Ker, A.M., Incumbent of Tipton. London: Simpkin Marshall & Co.

"Christ our Life"—same author and publisher.

INTELLIGENCE.

Dr. Bell's Evangelising Tour.—We intended to insert two or three more of the letters containing an account of this tour; but want of space obliges us to refrain. Those inserted in the August number, will suffice at present to give those interested in the work, a correct understanding of the nature of those journeys. They are intended for an extensive sowing of the good seed of truth. Meetings are held every day from place to place; intercourse is also had with Christians in the several places visited, and tracts are very plentifully distributed. We will only now mention the names of other places visited on the last tour, besides those mentioned in the letters already given. Several meetings were held in Hull, and it was confidently believed that the Lord gave much blessing there. Mr. Akester there, is active and earnest, and carries on the work, circulating tracts, and preaching in the open air. He is agent for "The Voice." A lecture was given in Darlington. A godly clergyman, Mr. Lloyd, is much interested in prophetic truth, and circulates "The Voice." Mr. Spence is also very active in circulating it, and in all true service to the Lord. The other places visited were Newcastle-upon-Tyne, Kelso, Edinburgh, and Carlisle. It was at Carlisle that the tour came suddenly to an end, by the intelligence which obliged Dr. Bell at once to return to London. In the course of this tour there was abundant testimony to the presence and power of the Lord. Many spiritually-minded Christians bore witness to this, and freely expressed their opinion, that such a work as this visitation of Christians, and testimony for truth from place to place, was peculiarly suited to the need of the present times.

Mr. James Scott's Evangelizing.—"Since I saw you in Darlington, the Lord has led me through parts of Cumberland and Westmoreland, and then back to Darlington. I had sixteen days of continual, but most blessed service, and I have abundant cause for thanksgiving to our heavenly Father for all His loving care. He gave me open doors, and blessing on the word spoken. It is specially so with the 'more sure word of prophecy.' The Lord's hand was very visible in stirring up friends at Workington, Penrith, &c., to the consideration of Scripture testimony as to the Lord's coming; indeed, I never before witnessed such desire to hear about that blessed truth. Yet still, in the midst of all that awakening interest, how solemn and distressing the fact, that hundreds throughout these lands, in a ministry of fifteen, twenty, or thirty years, never yet preached one sermon upon the coming and kingdom of the Lord Jesus Christ." We have been obliged to abridge our dear brother's letter; we feel it a continual trial, not having space for all that we would delight to insert in our little publication. Mr. Scott has now gone on a tour through parts of Fifeshire and Perthshire. He hopes to preach in Perth next Sunday, and attend meetings throughout the week. He begs the prayers of the Lord's people.

British Guiana.—We promised to insert the very interesting letter from our brother Kingsland; but are now obliged to abridge it. It is dated, Bagot Town, Demerara, June 5th, 1868. The following are extracts:—

"I have been labouring here in the gospel over thirteen years. You may not remember me; but I well remember you, meeting you frequently at Barnstable, and was sometimes at your house at Pilton. The Lord has blessed me to many souls here, as well as enabled me to help His children. All the time I have been here, there have been many inquirers. First I met them every week; but afterwards, wishing to give them more time, I put it off to once a fortnight. I have baptized this year twenty-seven, and now there are many inquirers.

"Mr. Strong wrote me, that he sent you a little account of a visit of mine to some Indian Christians in the interior, and that the Lord used it to stir up a brother, Alfred Gardner, to go and labour there. I wish now to put another part of this colony before you, and ask your prayers, and also if you think it right to put it into 'The Voice.' Through that the Lord may be pleased to help His work there.

"British Guiana is divided into three counties, deriving their names from three rivers—Berbice, Demerara, and Essequibo—running along the sea coast; and the part I wish to put before you is Essequibo. Some brethren have laboured there, and there are a few meeting for worship at two places, seven miles distant from each other; and at two other places there were gatherings; but for several years they have not met together. Mr. Barlow, who has the care of some estates, was a faithful labourer in the gospel for many years; but from age and infirmity for three or four years, he has not been able to get about as before, and now is not able to do much more than meet at one place on Lord's day morning. Mr. Bennett, now labouring in Devonshire, laboured on the coast some years; and after him, Mr. French, now with Mr. Muller, of Bristol. Their labours the Lord owned and blessed to the conversion of many souls, some of whom have fallen asleep in Jesus, and some have turned back to their former ways in the world, leaving about thirty at each place. Mr. Barlow built a large meeting room in a village near, where he resides, many years ago, which has been kept up at his own expense. And Mr. Bennett bought a large house about seven miles from it, westerly. And now an African brother has built a large house at his own expense, seven or eight miles distant, in an easterly direction. Thus there are three preaching places, and all preparations made for labourers in the gospel, and that in a district where there is great need of testimony.

"I went there for five weeks this year, and found the brothers and sisters longing for helpers. Many came together to hear the word, all asking if there was any hope of any one coming to labour permanently amongst them. They asked me if I could not remain there, or come back soon to them again. Oh! how I longed to remain, and help them in the Lord. I could not

however remain longer, for my time is fully occupied at two other places, where I labour, and at one of those places twenty-two were waiting to be baptized, and at the other, the Lord has given us over 400 in fellowship. ROBERT KINGSLAND.

Cranfield, Beds.—The sixth anniversary services of the Christian friends assembling in Mount Zion Chapel, took place on Lord's day, August 9th. Dr. Bell preached three times, with much power and blessing evidently attending the word. The Lord's gracious presence was sensibly felt and enjoyed. Our beloved and esteemed brother preached the first anniversary sermons of this place of worship in 1863. The little Christian community assembling in it, were united together some years previously—in 1849. On the first anniversary a debt still remained on the chapel, of £166 9s. 6d. This has since, by the Lord's blessing, been entirely removed, and several improvements have been made. A burial ground has also been purchased, and well fronted. By these additions the friends incurred a debt of £89 8s. 5d., which was made up at this sixth anniversary, much of it having been previously promised. Jehovah's dear servant had thus the satisfaction of seeing the friends here, whom he has visited for ten years past, now thoroughly discharge the debt upon the building, at the first erection of which he had assisted them by his testimony. A statement was read by the pastor, shewing that during the past twelve or fourteen months, about £360 had been raised for various purposes, connected with the Lord's work. The attendance was good, great interest exhibited. J. A. DEAN.

Dr. Bell, with much praise to the Lord, thanks the kind friends who have sent him tracts; he never before received so many within an equal space of time. He has been sending out many parcels to various parts of the kingdom, and quantities have been sent to three different places in Australia, also to the Channel Islands. He will be glad to hear from any of his correspondents who need a supply.



Dr. BELL thankfully acknowledges the following offerings to the Lord's work in his hands, received since his last lists:—

General Evangelizing Work.—J. T. M., Clifton, £20, [£5 of this for Miss Smith's bible work.] G. B., Leicester, 1s. 6d. W. S., Maida Hill, £2. "Given to the Lord," 2s. 6d. C. H. B. Brixham, 4s. T. W. C., Carlisle, 2s. 6d. D. H. M., Corsham, Wilts, 5s. J. M., Hastings, 2s. 6d. "A domestic servant," 2s. 6d. F. J., London, S.E., 1s. 6d. "Saved by going third class by railway," 7s. 10d. J. T., Glasgow, 2s. 6d. E. R., Paisley, 1s. 6d. "A sinner saved by grace," 10s. Articles sold, 7s. "M." Postmark, Tamworth, 10s. J. J., Torquay, 2s. 6d. Mrs. N., Notting-hill-square £3 10s. J. R., Cranfield, 2s. Deacons of Baptist Chapel, Cranfield, £2. J. W., Hastings, 5s. "A Sister in the Lord," Minehead, 1s. Mrs. B., Olney, £2. W. H. Olney, £2. J. K. W., Cahirciveen, £1. P. E. T., Coventry, 6d. E. T., Plymouth, 1s. T. P. R., Bolton, 1s. 6d. Specimens of gold, sold for £1 P. S., Jersey, 2s. A. G., Devizes, 1s. A Sister, per ditto, 1s. "A thank-offering, from a poor widow," 2s. 6d. "Towards rent of Sale-room," 2s. 6d. Articles sold, 4s. 8d. E. P., towards rent of Hall Park Room, 5s. Mrs. H., Blandford Square, for brother Gardner and his wife going to Demerara, 10s. Mrs. S., and friend, £2. Mrs. P., Wigton, Cumberland, 6s. T. R., Whittingham, Northumberland, 2s. 6d. R. W., Stirling, N.B., 1s. 6d. "One who is looking daily for the Lord," Edinburgh postmark, 2s. 6d. W. B., Lynmouth, North Devon, 5s. M. A. M., Jersey, 2s. "A brother in the Lord," Penzance, 2s. 6d. Mrs. C., 1s. 6d. "A friend," Jersey, 1s. Mrs. L. St. Aubins, Jersey, 6s. J. S., Newcastle, 10s. P. E. T., Coventry, 2s. 6d. W. H. B., Kingsbridge, 2s. 6d. Articles sold £1 2s. "A poor widow," Callington, 2s. 6d. E. S., Plymouth, 3s. Mrs. E., Ipswich, 2s. J. S., Leamington, 2s. 6d. Miss A., Fenny Stratford, Bucks. J. C., Stonehouse, £2. W. B., Exeter, 1s. 6d. W. S., Liverpool, 2s. 6d. E. T., Witney, 5s.

T. A. F., Barnstaple, 4s. Miss P., Bayswater, 15s. F., London, N.W., 2s. C. B. Bideford, 1s. 6d. W. M., Loughborough, 2s. 6d. T. B. W., Derby, 3s. Miss T., Marylebone, 10s. Mr. C., 1s. "A widow's mite," Brixham, 1s. 6d. A boy in the Sunday-school, 6d. E. B. C., Darlington, 10s. "A friend," Newcastle-upon-Tyne, 2s. 6d.

"For Dr. Bell's own use, in token of sympathy, and towards the funeral expenses."—"A friend," 10s. Mrs. L., Chard, £2. Mrs. P., Langport, 10s. Lord H., £1. Two friends, per Mr. C., £2. Special contributions from Christians in fellowship at Trinity Room, £5 1s. 9d. Miss P., Bayswater, 5s. Mr. R., £1. G. B. B., Weston-super-Mare, £1. Mrs. V., Gravesend, 2s. 6d. "A friend," Jersey, 2s. Lady M., 10s. Mr. R., 5s. Capt. B., 10s. M. G., Lynmouth, 2s. 6d. Mrs. M., Regent's Park, 2s. 6d. Dr. and Mrs. H., £5. Mr. S., Star-street, 10s. "For my dear Pastor," 5s. Miss G., Crawford-street, 5s. Wrapped in paper, in box, without name or initials, 5s. "A thank-offering for my dear Pastor," 5s. "A thank-offering to God for unexpected help in a time of need,"—London, W., 7s. 6d.

Dr. Bell has also to acknowledge with very grateful feelings, the kindness of Mrs. Hoppner Meyer, 6, Harewood Street, Harewood Square, N.W., in the gift of the beautiful portrait of the late Mrs. Bell. Dr. Bell departs from his usual course in giving the name and address of this Christian lady, for he desires to make known to his friends the high character of her skill as an artist; it deserves to be better known, and more extensively patronized by those who have taste in those matters. The kind gift of this large and beautiful painting in water colours, was quite unsought and unexpected; but Dr. Bell fully appreciates the sympathy shown in it, and prays God to bestow the full reward. Mrs. Meyer will be glad of additional pupils. She teaches drawing and painting in oil and water colours. She executes any commission given her in copying paintings. Some she has copied at the South Kensington Museum have given great satisfaction. Mr. Meyer is also an artist of first-class ability. He paints portraits beautifully. Dr. Bell has seen many specimens, and can, without hesitation, testify to their character.

Miscellaneous.—T. W. C., Carlisle, parcel of tracts for Australia. A friend, 500 tracts. A packet from Australia, the postage of which cost the sender 4s. 6d., containing specimens of gold, from some unknown friend. A parcel of little books. A box of articles for the sale-room, from Mrs. B., Weston-super-Mare. G. O., 300 tracts, for Australia. "I have been led to walk more in conformity with the Lord's will, and therefore send you in a small box, a gold chain and a hair guard mounted with gold." "I am much interested in your general work, and especially to see it supported by many of the poor through self-denial. I have sent you a parcel to-day, containing 2,000 tracts, send them to Australia, or use them at home as the Lord guides you." W. S., Maida Hill, a parcel of tracts. A package of old clothes for the poor. Miss S., Cranfield, a parcel of work for the sale-room. J. S., Newcastle, a parcel of leaflet hymns. An account for groceries, £1 18s. 7d., sent receipted by J. B. N. An account for printing £2, sent receipted by J. E. Mrs. C., an article worth 10s. 6d., for the sale-room. A parcel of tracts from Liverpool. "For your country evangelists," 2,000 tracts, chiefly Dublin. Three parcels of children's clothes for the sale-room—number of printed texts for the sale-room. J. C., Stonehouse, ten parcels of Dublin tracts. "A friend," 500 tracts—a parcel of Dublin little books. J. C., 80 copies of books for sailors. General G., parcel of his own publications for Australia. Mr. Muller, Bristol, to the Tract Association for the distribution in Marylebone, 4,500 tracts. A. P., to Dr. Bell, for the country distribution, 3,000 tracts. Mrs. F., Lewisham, 20 parcels of Dublin tracts for Australia.

For the Poor.—For a special case, per S. S., £1. "For destitute Christians," from the Mitspa meeting of believers in Jersey, £5. W. S., Maida Hill, "for the Lord's poor," £1. "He that giveth to the poor, lendeth to the Lord," 5s. M. S., Newcastle-upon-Tyne, 4s. C. C., Witney, for a special case, £1. E. T., Witney, 10s. "Twelve penny stamps for the Lord's poor," St. Boswell's, N.B. "With 2 Cor. ix. 12—18; J. S., Hants Light-house, 2s.

Towards the £100 to send copies of the Voice to Ministers.—J. W., Bromley, 3s. "A mite," Jersey, 2s. 6d. J. F., Moorfield, Bristol, 5s. F. L., Bannockburn, Stirling, N.B., 3s. Proceeds of sale of old watch, 8s. P. L. T., Cheltenham, 2s. 6d. W. R. R., Tunbridge Wells, 5s. R. B., Slapton, Devon, 10s. J. W., Hastings, 5s.

For the Ministry in Trinity Room.—In boxes July 19th, £2 3s. 9d. July 26th, £1 16s. 0d. August 2nd, £2 4s. 1d. August 9th, £2 1s. 1d. August 16, £1 5s. 1d. Two in fellowship, £5.

For "The Voice."—Sales by Mr. Russell, £1 14s. 3d. By Mr. Brandon, £1 2s. 10d. Tracts sold, £1 8s. 8d. For "The Voice," per H. T., 1s.

Miss Smith's Report.—I desire to acknowledge that the Lord has indeed been faithful and bountiful in supplying my need, and enabling me to go on in the work which He has placed in my hands. In so many cases there have been special answers to prayer. Thus I am encouraged to wait on Him. A poor old man, whom I have visited for eighteen months, is deeply interested in the truth, and anxious to read his bible, which he had never read until I visited him. He read it every day until his glasses failed him; he had the misfortune to break them. I prayed that the Lord would enable me to help him, and after a while, I had a message from a kind Christian lady, that I was to go with him and get a pair of good spectacles, and his eyes well fitted, and she would pay all the cost. Oh, how good it is to wait upon the Lord! On another occasion, a Christian gentleman gave me 10s., to be expended on the poor within a fortnight. I went out and bought (as I often do) parcels of tea and sugar, and went to visit. I asked the Lord to guide me to some who needed. The first room I went into I found two women, one of them confined to the room by illness, having gone to see the friend who lived there, and taking ill, had been obliged to stay. They had nothing between them but one red herring, and a cup-full of old tea leaves, which had no strength in them. They were wondering where or what they could get to take with their red herring, when I went in with the parcels. They said that certainly the Lord had sent me; and if any of my friends could have seen the gratitude of the two poor old creatures, they would never have forgot it, and would have felt that it was indeed a great privilege thus to minister to the need of the poor. There is another most interesting case—a woman I visited, who was quite blind. I pitied her much, and spoke to others about her. A lady said, if she needed the air, I was to get her a bath chair, and have her taken out, and she would pay the cost. I asked her, and she said, No, she could see nothing, and she was done with the world. She once said, "I will never see you, until we meet above." I answered, "Yes, you will see me when we get our glorified bodies." This is dear old Mrs. Hicks, of No. 5, Seymour-place. We prayed much for her. Dr. Bell visited her, as well as another brother. A kind doctor came [Dr. Lawson] and operated on her eyes, and now she sees. I cannot describe the joy we had when I went and had tea with her one evening, and how we praised the Lord together. And this is only a picture of the very many who have had spiritual sight given them. Lady C. gave me £1, a lady 10s., articles sold, 11s., two ladies who visited with me, gave me £1, Mrs. D., 10s. Lady C. kindly invited me for a few days to her house in the country, and gave me £1 for my travelling expenses. Mrs. R., 2s. 6d. A gentleman sent me £5 through Dr. Bell, several articles of wearing apparel have been sent me. I also received 5s. to buy a table for my mother's meeting. I am thankful for the opening of the sale-room. I believe the Lord will greatly bless that effort; many that I have met are much interested in it. It is hardly known yet, only to few; and yet we took above £1 from a few who came in on the first day, and above £3 in the first week. One gave me 2s. 6d. towards the rent of the room; also I received from another an excellent suit of clothes, for a dear brother who needs the sympathy of the Lord's people.

97, Crawford-street,
Bryantson-square, W.

SUSAN SMITH.

CHAPTERS ON THE CANTICLES.

X.—THE SHEPHERDS' TENTS.

meditating on "the footsteps of the flock," we might have considered the words of our blessed "My sheep hear my voice, and I know them, and know me." We must always see Jesus before us. He putteth forth his own sheep, He goeth before them, the sheep follow Him; for they know His voice." Just ever remember that "the footsteps of the" ought to be in the very "footprints of Jesus" are round about "the shepherd's tents." The is pleased to employ under-shepherds. These are by the bride to be the companions of her Shepherd.

How great the privilege to be a fellow-worker with the Lord, and thus a companion with the blessed! Peter was made an under-shepherd. "Jesus to Simon Peter, Simon, son of Jonas, lovest thou more than these? He saith unto him, *"Feed my"* Both sheep and lambs are regarded by the Shepherd of the sheep; but for the lambs of the he has a special regard. It is the same precious who gives the exhortation—"Feed thy kids beside shepherds' tents."

we believers cannot pass through the world as individuals. There is not only the blessed already considered, that all God's people are one unity of Christ's church; but out of that springs duty and privilege of association in church-fellowship.

It is to this the Apostle refers when he says, "for forsaking the assembling of ourselves together, in manner of some is." God's people being thus blessed in companies in church fellowship, there is in at once the manifestation and the use of the which Christ has bestowed on His church. "He some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Scripture theory of church is not a democracy, bringing in disorder and confusion, as with God's ancient people, when there was ing in Israel, and each man did according to that which was in his own mind; it is rather that of a well-ordered body, in which the power of life flows from Head into each individual member. "There are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all." "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." The Holy Spirit, in carrying on the purpose of God in the world, is thus working by human instruments; yet must they be in every case the instruments whom He raises up for the purpose. There is nothing very fearful in the thought of sinners (unrepentant sinners) being employed in any work of glory for God. They are outside the body altogether, therefore cannot work with God for the edification of the body. But each true member of the body has work to do. The Holy Spirit makes us helpers one to another. He employs each in some particular service. He may be to visit the sick, or to relieve the needy, to

give away a tract, or read a chapter in a cottage, to speak a word by the wayside, or to preach the gospel, or teach the Lord's people publicly in the assembly. To each one there is a work provided. But the work of each is according to the gift bestowed upon each. There is no need to prove that every child of God has not the gift to minister publicly in preaching or teaching; neither have all the gift to exercise oversight and rule in the house of God. To do this requires that the person possesses the special gift, and that gift can only come from the Head of the church through the Holy Spirit. Wherever that gift is made manifest, the Church is bound to acknowledge, receive, and value it, as something direct from the Lord, given for the spiritual good of the whole body. "Remember them which have the rule over you, which have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." "Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine." "Receive him therefore in the Lord with all gladness, and hold such in reputation." "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." It may be well to look at a few scriptures which refer to those who take upon themselves the work of ministry in the church of Christ. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." "The elders which are among you I exhort; . . . feed the flock of God which is among you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Paul, writing to the Galatians, says of the gospel he preached, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Writing to Timothy he says:—"According to the glorious gospel of the blessed God, which was committed to my trust, and I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

We say, then, that the ministry is undoubtedly an appointment of God; but for its exercise there must be in every case the call of God, with the gift from the Spirit. There must be the general call to service in the Lord's vineyard,—this we have declared to be given to each believer; and there must be also the special call accompanied by the special gift for each kind of service. From the low condition of the church, we see in too many cases an educational preparation enabling an unconverted man to take the oversight of, and preach the

Word to a congregation like himself, spiritually dead. There can be no greater evil. If God has not bestowed the gift, man cannot confer it. If God *has* bestowed it, then God in His providence will bring about its full manifestation, and in His own time and way will cause it to be fully acknowledged, putting His own Almighty seal upon it. Surely there is no greater proof that a man's ministry is from God, than to see scores or hundreds of souls edified and built up. Such ministers are as "householders bringing out of the treasures things new and old;" and they are "stewards whom the Lord shall make rulers over his household, to give them their portion of meat in due season."

10, Harley Road.

T. GEORGE BELL.



THE PRESENT MYSTERIES OF THE KINGDOM OF HEAVEN,

AS SET FORTH FOR THE CALLED OF THIS DISPENSATION
IN THE SEVEN PARABLES OF OUR LORD, RECORDED
FOR OUR INSTRUCTION IN MATTHEW XIII.

THE 12th chapter of this Gospel had been filled with solemn warnings and predicted judgments, by our Lord, upon that generation, for rejecting the testimony of the Holy Ghost to His death and resurrection. Foretelling the last state of the nation as it would be found at the end of this age, in Jerusalem and their land again, and still rejecting the only sign to be given, (that of the prophet Jonah and the Son of Man as above,) to be worse than their then state; for, being found of Satan returned to their own land in the same unbelief, still seeking to establish their own righteousness, he would enter into them with sevenfold power, causing them to worship him who will come in his own name, the beast and his image, and to blaspheme the God of heaven; so that everlasting destruction will come upon them from the presence of the Lord, with the Gentiles who know not God and obey not the gospel so long professed by and proclaimed among them. Thus will the destruction of these transgressors (the Jews) and sinners (the Gentiles) be together, being those who agree to *forsake the Lord* and are consumed. Yea, they shall both burn together and none shall quench them. Isaiah i. 28, 31—"Nevertheless, saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." "But ye (the transgressors mentioned above) are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop (the Antichrist and his followers), that furnish a drink-offering to that member (the image of the beast); therefore will I number you to the sword, and ye shall all bow down to the slaughter, and you *shall leave your name* for a curse unto my chosen (the

faithful remnant of Israel in that day); for the Lord God shall slay thee, and call His servants by another name." Isaiah lx. 8, 9, 11, 12, 15.

Thus, having disposed of Israel and their earthly hopes for a time, and declared that He could own no relationship with those born after the flesh, but only with those who, accepting life in Him, would do the will of His Father in heaven, Jesus went out of the Jewish house, and entering a ship which lay by the sea shore, set forth in seven parables, to the multitude who stood there, the characteristics of the present dispensation until the close of the age, and His coming forth from heaven to set up His kingdom in Israel, and over the whole earth.

The principal and leading characteristic of which is, that the gospel is a *voice from heaven*! The Son speaking from heaven, and the Holy Ghost sent down from heaven, bearing testimony to Him as seated in heaven, and sealing all those who believe upon Him who is in heaven! The gospel of the remission of sins must be from heaven, from Him who having by Himself made purgation of our sins on the cross, and by His death has gone up and now is seated at the right hand of God, expecting till His enemies are made His footstool.

There is, therefore, now no voice from earth, no one coming to speak as sanctioned upon earth, no centre gather round upon earth. It is the word of the kingdom commenced in heaven by the raised up Son of Man, as the Son of God's love, seated at God's right hand, who as sower of the seed (the word of the kingdom) sows it broadcast over the whole earth under heaven. Col. i. 23.

Satan, the prince of the power of the air, the prince of this age of the world, by his evil agents is watching to take away and nullify the power, and hinder the fructification of the seed during this sowing time. His almost overwhelming success is accounted for in the first parable by the general hardness and sensuality of our fallen nature, so that the mere doctrine or preaching of the word by man will not take effect unless the hand of the Lord be with them, and God who prepares the heart gives also the increase.

The speciality of this dispensation is, as I said above, that the word is from heaven, and the power of it immediately from heaven. There is nothing set up by it upon earth. Those also are gathered to Christ in heaven, quickened with Him by the word, united with Him in life, become strangers upon earth, are unrecognized by the world as any power from God, and rejected as surely as they become living stones through union with the rejected One. Succession upon earth there is none, either Apostolic or Christian. A succession of blessing and power in the word from heaven; but no taking root upon earth. The rooting is in Christ in heaven, from whom, as the Head, each one alone is nourished (Col. ii. 19).

The rooting mentioned in the first parable is the rooting of the word as a life-giving principle in the heart of the hearer.

The whole character of the apparent results that take place in the earth, by the preaching of the gospel among the nations of the Roman earth or kingdom of the fourth

beast of Daniel, is thus graphically described, with its true heavenly results, as carrying out the purpose of God, in the following six parables: four of them being embraced in the one inclusive parable of the tares of the field. The sixth being a summary of the whole result.

The first parable refers especially to the agency of God all through the dispensation by the gospel preached from heaven; Christ being all that time seated at the right hand of God. The parable of the tares of the field, with the two of the grain of mustard-seed, and the woman with the leaven, shows the apparent results upon earth, for a time, of that agency from heaven interfered with by the agency of the enemy upon earth: the whole world being still under the power of the evil one.

These six parables set forth by similitudes what must be mysteries to the natural mind, but which are explained to those who will be disciples indeed; for to them it is given to know them. Yes, those who, ceasing from man, yield themselves up to God as those alive from the dead, abiding in Christ, shall know the truth, and the truth shall make them free.

Hear, then, the parable that setteth forth in a similitude the present kingdom of heaven, with its effects during this evil age.

We have the scene of its action: the world. "The field is the world!" We have several agents at work. The Son of Man at the right hand of God sows good seed in the world: the good seed are those who are quickened by the word. They are the children of the kingdom. They are translated from the power of darkness into the kingdom of the Son of God's love. They are brought into subjection to God in Christ—are the true subjects of Christ their Lord here, and co-heirs with Him of His coming kingdom. Heirs of God and co-heirs with Christ. They are also called servants: they serve the Lord Christ. Then there is an enemy, the devil. He sows tares among the wheat, who are the children of the kingdom! He sowed the tares while the servants slept. There is a special warning for the servants not to sleep; but, as children of the coming day, to watch and be sober: nevertheless they do sleep, and the enemy sows his tares. False brethren these, who "come in unawares, and privily bring in destructive sects, even denying the Lord who bought them." Nevertheless, when they do appear, they must not be rooted up, but let alone until the harvest. The servants cannot undo what their carelessness has done; but none of them shall be lost, for "whether they watch or sleep, they shall live together with their Lord" who quickened them: they are co-heirs with Him.

The enemy also, by the simple agency of the carnal man, the natural man, sows a seed in the field under the name of Christianity. At first it is as small as a grain of mustard seed; but assumes a wondrous growth through the fostering power of Satan, and the three potent fleshly principles, "the lust of the flesh, the lust of the eye, and the pride of life," until a religion, under the name of Christian, rears its monstrous head, and spreads its branches over a large portion of the field, the civilized world, wherein can safely lodge every evil demon and selfish wicked principle that war against the truth, even the fowls of the air, who employ themselves in snatching

away the good seed, lest it should sink into the hearts of men. The enemy also works by another agency, symbolized by a woman,—Jezebel, who, assuming the title of the called body of Christ, takes to herself the power and authority of the Lord Himself, spoiling and seducing even the true children of the kingdom, by introducing the leaven of Herod, the leaven of the Pharisee, and the leaven of the Sadducee; and as the serpent beguiled Eve, so doth he by his subtlety, through this woman, corrupt the minds of those who, by the gospel call, are betrothed unto Christ as a chaste virgin; thus to all appearance the whole is leavened. Nevertheless, the harvest shall make manifest the children of God and the children of the devil. For in the time of harvest the tares will be first gathered together into bundles, parties, or sects. The Pharisees or Ritualists, with self-righteous religionists—the free-thinking liberals, denying atonement, eternal damnation &c.,—with the Sadducees, not knowing the Scriptures, neither the power of God; those who, separating themselves from Him in heaven, who is our resurrection and life, are in their religion and ways of worship earthly and sensual. Yes, as that time of harvest commences, they will be manifestly separating themselves; while the children of the kingdom, by the voice of the bridegroom, or rather by the testimony of the word, "Behold, the bridegroom cometh," will be waking and looking upward to the Head and Lord in heaven, in earnest expectancy, and will be gathered up into the barn of their great husbandman previous to their open exhibition as the first fruits from the earth. Then shall come the ending of this age! The Son of Man shall send forth His angels, and, coming in the power of His majesty, shall cast out of His kingdom into the fire all they that offend and work iniquity. This kingdom is *professing Christianity*, acknowledging Jesus Christ with the lip; but in heart and way far from Him. Then the righteous, who have been previously gathered, shall shine forth like the sun in their Father's kingdom in the heavens; while the Son of God and Son of Man shall rise upon the earth as the Sun of Righteousness, with healing upon His wings, and reign with His elders on Mount Zion, over Israel and the nations of the earth.

(To be continued).

Torquay, South Devon.

LEONARD STRONG.

TITUS III, 4—7.

NOT by works of righteousness
That we ourselves have done,
That the pure bliss and blessedness
Of heaven could e'er be won;
But God in His exceeding great
And overflowing love,
In pity to our lost estate,
Sent Jesus from above.
'Tis His right hand and holy arm
Have brought redemption near;
He, and He only could disarm
Death of its sting and fear;
Then let us raise to Him our songs,
And praise His glorious name.
To whose victorious grace belong
Salvation's deathless fame!

Bath.

M. N. COOMBS.

A LIFE OF FAITH.

CHAP. III.

WHEN Mr. Roberts arrived at San Francisco, he found about 40,000 people, emigrants from all parts of the earth, gathered together in all the confusion and excitement consequent upon the great discovery of gold. The town was chiefly composed of tents, or houses which had been quickly put together, of all kinds of material. His faith was again honoured of God; for as he stepped on shore he met an old friend, who invited him to reside at his lodgings. It was not long till the Lord also found him work to do. A sick person desired the help of a nurse and attendant, and Mr. Roberts was offered 10 dollars a day as wages. This he refused, saying that it was his business, as God's servant, to attend the sick without reward. He stayed with the sick one until his recovery, and on leaving consented to receive 50 dollars to expend upon the poor. After this he was constantly occupied amongst the sick poor, and friendless emigrants. He acted as nurse and dispenser of medicine, as well as ministering to the soul in divine things, preaching the gospel wherever he was found. He was here the chief originator of a determination to erect a city hospital. He went among people of influence, and spoke of the need of such a place, and shortly afterwards saw the whole accomplished. We could tell here of a few remarkable cases, in which our brother was the honoured instrument of bringing men to Christ; but wishing to be brief, we refrain. After six months, Mr. Roberts felt that the Lord would have him again change the scene of his efforts, and by means of a free passage given to him, he went a distance of 1600 miles to the city of Sacramento. His object was to meet the emigrants coming overland from the United States to California. He succeeded in doing so, and again found abundant employment among the sick and destitute. Fever broke out among them, and the heat at the time was fearful; yet he attended every case until he was himself prostrated with a raging fever. The Lord then raised up friends for him, and he was cared for, first in the city hospital, and then at San Francisco, whither he had been removed as soon as recovering health permitted. After a while he was advised to return to New York, as the best means of recovering his strength. And this was no sooner determined upon, than a friend, without any sort of solicitation, paid 300 dollars for his passage and outfit, and gave him a present of money besides at parting.

After remaining a while in New York he went on to Washington, and there for some time he laboured for the Lord among the coloured population. He worked with his own hands for his own support, and having thus, in part of his time, supplied his own simple wants, all the rest was earnestly given to the circulation of bibles and tracts. The Washington Bible Society liberally supplied him with grants. After a time, the solemn impression seemed to come that the Lord would have him go through Italy, and declare the gospel of the grace of God, even in Rome itself. He travelled to Boston, in order to put his purpose before

several friends, but he failed in enlisting their sympathy. Nothing discouraged by this, and still determined to put his trust in the living God, he returned to New York, where he obtained manual labour. He worked hard and diligently, merely taking what was necessary for the support of life, and thus saved money until he had enough to meet the cost of his passage to Europe. He then took a berth in the steerage of a ship, and landed in Liverpool in Nov. 1851. From Liverpool he made his way to London, where he arrived with less than a sovereign in his pocket, and without a single letter of introduction, and not knowing a single individual in the whole metropolis who would be ready to give him a welcome. Yet was he undismayed. He was frequently afterwards heard to say, that as he had been enabled hitherto to trust in God, and the Lord had never failed him; so now, landing a stranger in the London Docks, the living God was his stay and support.

10, Harley Road, N.W.

T. GEORGE BELL.

"WORDS OF SYMPATHY."

IS not the time actually come, when they who weep should be as though they wept not; and they that rejoice as though they rejoiced not. Truly, the fashion of this world passeth away, and the signs of the Lord's speedy coming can hardly, by the most sceptical, be called mere speculations. The worldling says:—"Something is looming on the horizon." The heaven-taught child of God knows what that something is. It is but *waiting*,—whether waiting and working here, or waiting and resting there; *faith*, when it stands victorious, makes all our *resting* ones live unto us, even as they do unto God. As the men of this world look for rich harvests after hard ploughing and sowing; so let us look for the *great things* of God after sorrow and trial. To die unto *self*, yea, to "*die daily*" thus, is not easy; but what one saint could say he was able to do, is for *all saints*, by the grace of God. I believe Jesus meant what he said, in its broadest sense, when He gave the assurance, "*All things* are possible to him that believeth." What could we not *do* and *be* if we had faith! And faith—even that which removes mountains—is our birthright. Why do we not claim it? What a horrible sin is unbelief! The guilt of four thousand years before seems as nothing, compared with the injustice and dishonor done to our God since the cross of Christ was set up on Calvary. What can we say of those who wish to take advantage of the precious blood shed on that cross to save them from the Gehenna of the lost? but who will not believe in its power to deliver "from this present evil world;" and who will not take Jesus as a Saviour *from sin*? I trust you have some faithful men of God with you, able to look unto the *bare arm of the Lord* for the work in the Trinity Rooms, expecting *great things* in *His way and measure*. We have all, more or less, *limited* the Holy One; and our sin is great. Let us confess it, and turn unto Him, that He may graciously restore *power* unto

His church. When He betrothed her unto Himself, He decked her with fair jewels and many precious things. Did He say these are but for a moment? Has it pleased Him that she dropped them out of her hand, and trampled them under her feet? The world is not afraid now to join itself to that which calls itself "*the church*." The offence of the cross has ceased. The world can keep its gay trappings even in the midst of the church. She helps to carry them. Will not they who minister the Word be counted guilty, if they do not cry aloud of these things, and spare not? In the latter days of Israel there were those who dared suffer the loss of all things, yea, of life itself, in order to be faithful. Is there no Micaiah—no Isaiah—no Jeremiah—now? Where is our sympathy of heart with Jesus—His dishonoured name—His grieved Spirit—the Father's rejected love?"

'Tis dark around—but all is light
Where Jesus sits above;
Turn, O my soul, from gloomy night
To gaze upon His love.

Come now to Him—thy heavy load
Of grief were else too great;
But thou shalt see thy bright abode,
And then forget its weight.

What though increasing knowledge bring
Increasing sorrow too!
What though His cup my heart should wring
With anguish strange and new!

I would not put it from my lip,
Nor change for all I see,
A moment of companionship
In suff'ring, Lord, with Thee.

No! faith hath weighed this world of woe,
And found its best but dross;
To Thee without the camp I go,
Rejoicing in Thy cross.

Thyself of all Thy gifts the best,
To me!—O love divine!
Let the poor world take all the rest.
Heaven's boundless wealth is mine.

Tunton, Somerset.

A. P. CARTER.

CHRISTADELPHIANISM.

MAN'S ETERNAL EXISTENCE.

(Concluded from page 124.)

THAT the glory of the saved is eternal, is proved in the strongest manner by comparing it with a passage which describes the temporary bliss of some. "They lived and reigned with Christ a *thousand years*." (Rev. xx. 4.) But after the thousand years had expired, we read of the risen generally. "They shall reign *for ever and ever*." (xxii. 5.) Here is eternal duration as strongly expressed as possible. But the same difference between temporary and eternal punishment is made in the same book. An angel cast Satan into the *bottomless pit*, and "binds him a *thousand years*." (xx. 2.) After those are expired, he comes forth unchanged in wickedness, and again deceives millions to their de-

struction. He is then not committed to his previous place of custody; but to a new and worse one, which he is to tenant for ever. "The devil that deceived them was cast into the *lake of fire and brimstone*, where the [Wild] Beast and the False Prophet are, and *shall be tormented day and night for ever and ever*." (xx. 10.) The false Christ and the False Prophet here named are two who have formerly lived on earth as men, but by God's permission they come forth again out of the bottomless pit. Though they have experienced the terrors of God's wrath below, yet on their being respited, they proceed on a course of greater wickedness than any before them; congregating men to fight against Christ at his return. Then they are seized, and "these both were cast alive into the lake of fire, burning with brimstone." (xix. 20.) At the end of the thousand years, they are found still in that place of torment, and we are informed that they are to abide there "*for ever and ever*." The same is the lot of all those who shall receive the false Christ when he appears, and shall worship him as their God.

"The third angel followed them, saying with a loud voice, If any worship the beast and his image, and receive his mark in his forehead, or on his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture in the cup of His indignation: and *he shall be tormented with fire and brimstone in the presence of holy angels, and in the presence of the Lamb*. And the smoke of their torment ascendeth up *for ever and ever*: and they have no rest day nor night who worship the Beast (Antichrist) and his image, and whosoever receiveth the mark of his name." (xiv. 8—11.)

But Mr. Roberts will remind me, that all this is taken from that book so full of symbols—the Apocalypse! "If apocalyptic torment for ever and ever is literal, then the Beast, the Woman with the golden cup, the Lamb with seven horns and eyes, are literal also. Is the orthodox believer prepared for this?" (*Lectures* 78.)

No, he is not: and he smiles at the weakness of the argument presented. Will Mr. R. prove first, that the Apocalypse is a book of symbols? And secondly, that if in any book some parts are symbolic, *the whole is so*: and that if in any book some parts are literal, *the whole is so*? Till he does that, his argument is dead.

The Apocalypse is not a book of symbols, for God calls it "*the taking off a veil*."* Now if it were a book of symbols, it would be the *putting on a veil* of mystery. That there are emblems in it is true, but most of them are explained: *and it is on the unsymbolic and explanatory parts that we rest our belief of these things*.

But our proofs do not depend on this book alone. Jesus declares, that the person who blasphemeth the Holy Ghost shall never be forgiven. (Matt. xii. 31.) "He that shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of *eternal damnation*: because they said, He hath an unclean spirit." (Mark iii. 29, 30.) Of the false teachers of the latter day Peter says, "To whom the mist of darkness is reserved *for ever*." (2 Peter ii. 17.) And Jude confirms it. They are "*wandering stars, to whom is reserved the blackness of darkness for ever*." (13.) Of the sinners whom

* 'Apocalypse' in Greek signifies that.

Jesus shall find on earth at his return we read, "Who shall be punished with *everlasting destruction* from the presence of the Lord." (2 Thess. i. 9.)

It is true, that Mr. R. claims this passage as if it made for his views: for he assumes that destruction means *annihilation*. Deny that, and the force of it is on our side. As I have shown above, to destroy means only to ruin the *well-being* of a thing, not its *being*. "The wine runneth out, and the bottles *perish*." (Matt. ix. 17.) Does that mean that the bottles are annihilated? Nay, only that their *use* ceases. "Some of them tempted, and were *destroyed* of serpents." (1 Cor. x. 9.) Were their bodies annihilated?

The name of the eternal place of woe for the lost—which is what we mean by hell—is called in Scripture *GEHENNA*. Its title arose out of the valley of the sons of Hinnom, near Jerusalem. But in the New Testament it is used of the place of the lost after the resurrection, into which God (and not man) is to cast both the *body* and the *soul* of the damned. "Fear Him who is able to destroy both *body and soul in Gehenna*." (Matt. x. 28.) "Ye serpents, ye generation of vipers, (said Jesus to the Pharisees,) how can ye escape the *damnation of Gehenna*?" (Matt. xxiii. 33.) And our Lord in Mark ix., bids his disciples fear that awful spot, "the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." If Christadelphians then will tell us, that "the expression cannot mean immortal worms and absolutely extinguishable fire," (*Lectures* 72,) we prefer to disbelieve them, and believe our Lord. We know who it was that testified to our first parents, that God *could not mean that they should die*, though He said so. And we regard this as only a fresh utterance from the same source, which unbelievers will at last find true to their perdition. The words of Jesus are twice repeated, that we may take the more earnest heed; and then follows that terrible expression, "*For every one shall be salted with fire*." With us fire changes the form of a thing, and removes whatever is capable of combustion. But *there* fire will preserve from dissolution, as with us salt prevents the disintegration of meat. (v. 49.)

The Gehenna of the gospels, then, and the lake of fire of the Apocalypse, both speak of the same place. It is the second or eternal Death. With it God threatens sinners generally. "The fearful (cowardly) and *unbelieving*, and abominable, and murderers, and whoremongers, and sorcerers and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the Second Death." (xxi. 8.)

Out of this testimony of God there is no escape. Say that "everlasting destruction," means annihilation; still there is the warning of "everlasting *punishment*." Plead that annihilation, as lasting for ever, is everlasting punishment; still you are met by the threats of "everlasting *fire* prepared for the devil and his angels;" you are told of eternal fire already begun to be inflicted on the Sodomites. You read of all this outside 'that symbolic book, the Apocalypse.' But the witness of that is awfully confirmatory. There we find temporary punishment inflicted unavailingly; and the scene closes with the everlasting lake of fire. "*They shall be tormented*

day and night for ever and ever." This is the portion of those cast into the Second Death—the lake of fire.

My argument is ended. If I mistake not, I have shown by many Scripture proofs, that the soul is the man, that the body is merely the house in which the spirit dwells: that the soul when it leaves the body is still conscious, and departs to a place prepared for souls till the resurrection, whether to be among the righteous in Paradise, or among the wicked in Death and Destruction: that Jesus' soul at death entered Hades, and in resurrection came forth thence; and that the souls and bodies of the risen righteous, and of the risen wicked, will exist after the resurrection for ever: the one in the city of God, the other in the lake of fire, or hell.

Solemn tidings! May sinners hear and fear! May the Lord awaken Christadelphians to listen to the testimony of God, that they may give up their unbelief!

Norwich.

R. GOVETT,

THE ADVENT.

HARK, the trumpet! He comes with angelic acclaim,
On The lightning His coursers, and chariot of flame;
And nearer the anthem, as swells the bright train,
Peals louder and louder, "The Lamb that was slain."

O! patient Redeemer! Ah! yes it is He,
Who sank neath our woes upon Calvary's tree;
Indelible pledges, His love never fails,
Lo! the scar on His side, and the prints of the nails!

No thorns embitter that countenance now,
But diadems halo the conqueror's brow;
The reed is replaced by the sceptre of might,
And the scarlet exchanged for a vesture of light.

Lord, the sun pales his glory in witnessing Thine,
And the stars in their spheres have forgotten to shine;
Death yields his dominions, his triumphs to Thee.
The sepulchres open; the prisoners are free.

Lo! millions on millions are breaking away
From the bands of the shroud and cumbering clay,
And awake, blessed Lord, with that likeness divine,
See the glory of each a reflection of Thine.

CHORUS.—THE LORD.

Oh! come then with me,
Prepared for thee,
Are mansions of endless rest.
My glory there,
And throne I'll share
With Thee, for ever blest.

THE CHURCH.

We're soaring away
To the realms of day
There, in glory, with Thee to shine.
Thy face to see,
And Lord to be,
For ever—ever Thine.

Queensry.

ALEX. STEWART, LL.D.

PRESENT SERVICE.

(Continued from page 95.)

More than two centuries the people of England have been deluded and cheated out of the gospel, by assertion of *baptismal regeneration* and *sacramental*

Of what vast importance is it now to enquire must be the inevitable result of all this gross apos-

Surely, to say that it does not concern us to en- is to disregard and ignore every sentiment and g that the religion of Jesus inculcates.

Let me add a few more words, in conclusion, to my e readers, as they will necessarily be the chief ers in every national visitation.

Among the most terrible scenes that will take place in approaching crisis, I conceive none will be more heartrending than to witness the agony, and terror, dismay of those who have been duped by the many rters of the simplicity of the gospel of Jesus Christ; who have, instead, been worshipping the golden e that Antichrist, the god of this world, has set up; re week after week—perhaps day after day, engag- a round of religious mockery; who are dreaming they are enjoying a feast of fat things, but who will to find their souls quite empty; who are dreaming are partaking of the water of life, but will wake to heir souls parched with an endless thirst; who are ag on grace received through the sacraments, where ch can be found; who are resting their hopes on omises of treacherous dealers in salvation, all the their own souls are unsaved, and they themselves ing into the presence of their Maker, with a lie in right hand and the blood of souls on their heads; are pretending to give absolution to others before have ever received forgiveness themselves; who, ad of possessing any claims to be considered as olic successors, are but the agents of the arch- ver and enemy of souls; who are crying peace, , when no peace can be found in the use of such s as they provide. Look into your own hearts,

readers, I beseech you, and there learn the false- of all their assurances of peace and salvation through misapplied ordinances. If you were to be told eating cherries would make your flesh red, you would into your mirrors and say, "We see it is no such ;." When the clergy tell you, in the words of that unsound and unscriptural church catechism, that sacraments are "the means whereby you receive ;," do but look into your own hearts, and you will nantly reply, "We feel it is no such thing!" In assing my younger sisters, I can say with truth that heart bleeds as I perceive the delusions in which you ough up. Your minds assiduously cultivated in he refinements of worldly literature, while there housands among you who have, as yet, no certain ledge of what you "must do to be saved." Say, is your hope? You "have been christened and rmed." Poor children, is that all you have to rest

Do you not know that it is these very things that you d own more quickly into hell? As sure as you eading these words, you perish for ever if you have ing else to trust to.

To think that our young and beautiful daughters, our comely and graceful wives, our queenly and dignified matrons, high born and tenderly reared, in palaces, and mansions, and wealthy English homes, should ever be doomed to the torments of hell, and to the everlasting society of those who in their lives were regarded with more aversion than the very beasts of the field. Impossible! you say. The distinction of class would at least be observed, even if the preposterous idea of being sent there at all could for one moment be entertained.

But what you are now more particularly urged to consider, are the peculiar miseries to which your sex is exposed in all national convulsions, but in a tenfold greater degree during the outpourings of judicial wrath upon any guilty nation.

"Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children," were the words of the compassionate Saviour. And throughout the whole of the Old Testament prophets is to be noticed the most emphatic allusion to the sufferings of "the daughters of My people, "the women that are at ease." "The voice of the bride shall cease, for the land shall be desolate."

It is also feared that many, even of the most truly pious and Christian women, who, from an entire insensibility to the signs of the times, will be wholly unprepared for such events as are coming on the earth; who reject the idea of the nation's overthrow, civilly or religiously: and who take little or no interest in any event beyond the fact of their own personal salvation. These are looking on with comparative complacency at the guilty idolatry of the Church and State to which they belong. They wilfully stand aloof from anything that does not immediately and directly affect their own persons and families. And they are as unprepared for, and as incredulous as to the possibility of any national convulsion, that may in one day render them at the entire mercy of a foreign and revengeful foe, as are the very birds of the air, or as if they themselves lived in the moon. "Not in our day," say you? This is just the infatuation that will surely end in the most unutterable surprise, if not despair.

I readily grant that it is hard and painful to contemplate the fact that the wealthy and prosperous capitalist, who has just retired to enjoy the well-earned fruits of his early and constant toil: the youthful heir, just entering upon his ancestral estates; the busy and successful professional man, devoting his days and nights to the laying up stores of gain for his children and grandchildren; the happy bride and bridegroom, just commencing what they believe and hope to be a happy future; all these to be told that in one day, may come a sudden and complete and irresistible termination to all their earthly plans and prospects! Now I pray all such, seriously to ask themselves the following question,—whether, supposing the world to go on for the next 50 or 500 or 5000 years, would there not be the very same characters who would be just as unwilling and indisposed to look calmly at the end of all things, as you are now? We are told that the nations and people, before the flood came, were planting and building, marrying and giving in marriage," and engaged in precisely the same occupations, and living in the fullest enjoyment of all earthly delights as any of you

can be at this present moment; but did these facts divert or delay the judgment of God for one instant? You know they did not. For the one man who was daily and hourly warning them of approaching danger, there were thousands upon thousands scoffing at the idea of such things coming to pass. But you know now that the *one* man was right and the *millions* were wrong. So it will be when this kingdom is flooded with anarchy and rebellion and a victorious but God-defying and relentless foe. Will there none be spared; is there to be no "rapture of the saints" after all? Yes, God be praised, there are those who are "looking for, and hastening towards the coming of their Lord" and Master. Their loins are girded and their lamps are burning.

"Saviour, Bridegroom, keep them watching!
Hoping,—looking for the day;
Soon to hear Thy loved voice calling—
Rise, my fair one, come away.

"The Saviour comes, no trumpet's sound
Startles His waiting Bride:
One look of love—one whispered word,
And she is at His side."

But these are "the little flock," "the hidden few;" and for each one of them there will be thousands exclaiming, "The Lord delayeth His coming," and "those who mocked and laughed at our fears are in the right after all." These will assuredly have to pass through "the great tribulation;" thousands of them will "worship the beast," and submit to have his name marked on their forehead, rather than fall into the hands of those who can only "kill the body, and after that have no more that they can do," forgetting Him who can and surely will reward their inconstancy by casting "both body and soul into hell."

Few confirmed ritualists will have followed me thus far, or I would ask what will be *their* refuge when these things come to pass? Their flaring vestments, their candles and incense, are their god—their religion; apart from these, they are practically atheists. They know no God but the one they have worshipped with smoke, and made out of paste and wine. In times of trouble, or should their churches be shut up, they are without resource, and having no God they can taste or handle, exclaim, "There is no hope for us upon earth." Thousands of most diligent church-goers will then find God a stranger, heedless of their cries, and mocking at their fears.

But one word more to those who profess to know God and to love Him. What are you doing to show your love and regard for Him? If, by His grace in your hearts you have been led not only to know the truth, but to apply it to the saving of your soul, have you ever made a single sacrifice in order to *defend* it? The mere possession of the most costly treasures, will not make you rich if you make no effort to retain them. God has given England as a nation, and you as individuals, "the pearl of great price." Is there one in a thousand of us who has raised his tongue or finger to preserve it; and now, what has become of it? We have sickened the Almighty with our forms and ceremonies; while the truth of which they are but the symbols, has been

quietly removed. Nay, you have even loved to have it so. Another solemn question,—“What will ye do in the end thereof,” has yet to be answered. A very brief period will, I believe, put all doubts aside. The infatuation of madness or judicial blindness, can alone keep you indifferent as to the ominous signs of the times. “Therefore, as a snare shall it come upon all the earth.” Be wise in time! “Watch and pray, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”

Cheltenham.

JOHN HAMPDEN.

WALK IN THE SPIRIT.

“IN such an hour as ye think not the Son of Man cometh.” This is true. And the only proper condition for those who are “looking for that blessed hope, and the glorious appearing of the great God and our Saviour,” is to be found “walking in the Spirit.” “If we live in the Spirit,” says Paul, “let us also walk in the Spirit.” The two things are joined in those who walk with God. Noah and Enoch were eminent for this holy walking. And never was there a time in the whole history of the church when there was a greater necessity for urging upon the church of God the ulterior importance of this. “Let your garments be always white,” is a divine injunction. “Keep your garments unspotted from the world” is no less strongly urged. And what more! Ye know not what hour “He will come whose right it is!” “UNTIL He come!”—“OCCUPY (παρατενομαι)—be DOING. “Be ye also ready.” “They went forth to meet the bridegroom.” Let us go forth, therefore, *without the camp*, bearing His reproach.” “Until He come!” *walk in the Spirit.* “Many WALK, of whom I have told you before, that they are the enemies of the cross of Christ.” They do “WALK”—they do “occupy;” but they “walk in darkness.” They do occupy; but it is “in things that perish with the using.” And whereas we see some who name the name of Christ, “walking in a vain show,” “conformed to this world;” let us who have the Spirit of life from Christ Jesus, “walk in newness of life, and not in the oldness of the letter.” O this is a vital matter. The Spirit’s person and the Spirit’s work is our life. And we shall never fully shew our faith in His appearing till “we walk in the spirit.” For if we are “anointed with fresh oil,” if “our loins are girt about with truth,” if we have “oil in our vessels with our lamps,” then we shew that we are waiting for His Son from heaven.” And “to those who look for Him shall He appear.” But we shall not be looking *unto* Jesus, nor *for* Jesus, unless we are walking in the Spirit. “Be filled with the spirit”—if the Spirit of God dwell in you—“quench not the Spirit”—this is walking in the Spirit. O blessed Spirit, may we prove that we are Thy temple, by “walking in the Spirit,” “until He come.”

Bexley Heath.

W. FRITH.

THE BRIGHTER DAY.

A Free Translation from the French of M. Ollivier.

NOW, over all this desolated earth
 The tyrant's sin and death together reign;
 Their willing captives, blind to coming wrath,
 The grace and succour of THE LORD disdain.
 But soon our God shall come, nor silence keep;
 Before Him shall a flaming fire devour,
 And round about Him, fiercest tempests sweep,
 Destroying all His foes in that dread hour.
 Then o'er the ransomed earth, our glorious King—
 The rod of Jessie's stem—in peace shall reign:
 The blind shall see, the dumb His praises sing,
 The deaf shall hear, and join the exulting strain.
 Then shall the solitary place be glad;
 The desert joy and blossom as the rose;
 Nought shall arise to make the righteous sad,
 For the whole earth in quiet shall repose.
 No subtle wiles, nor fierce assaults of hell,
 Nor storm, nor tempest, then shall ever come,
 To fright the souls who there in safety dwell,
 Or mar the beauty of their happy home.
 The moon shall be confounded, and the sun
 Shall pale through shame his splendour in that day,
 When Christ, the Lord, on Zion's Mount shall reign
 Before His ancient people gloriously.
 Sing to the Lord! ye ransomed, shout His praise;
 Sing of His mighty grace, His conqu'ring power;
 Triumphant, ye saints, your voices raise,
 For we shall reign with Him in that blest hour.
 Children of light! Children of endless day!
 Yet in a little while and He shall come;
 Sorrow and sighing then shall flee away,
 And love and joy on earth shall find their home.

Baywater.

M. J. MONCK.

NOTES AND QUERIES.

1. "Your correspondent, Mr. R. Govett, in his article on 'Christadelphianism' in the August number of the 'Voice,' says, 'While there (in Hades) as a disembodied spirit, He (Jesus) preached to those who were also disembodied, to the angels who offended in Noah's day, by leaving their own government and habitation to dwell with men.' May I ask if you consider this to be the true meaning of the words in 1 Peter iii. 19, 20? I cannot believe that Jesus preached to lost spirits; nor can I understand what could have been the object or intention of such preaching. I believe the passage will bear a far better interpretation than this. And again, he says that 'the name of the especial place of the souls of the saved is Paradise, and that is somewhere beneath.' How does this agree with Paul's testimony in Philippians i. 23, 'Having a desire to depart and to be with Christ, which is far better;' and we learn from Hebrews x. 12, 'After He had offered one sacrifice for sins for ever, sat down on the right hand of God;' and from Revelation iii. 21, 'Having overcome He has sat down with His Father in His throne.' Surely the 'right hand of God,' and 'the Father's throne,' are not 'somewhere beneath;' it is therefore clear that Jesus is on His Father's throne, and the believer departs to be with Jesus—if the throne is above, so is Jesus and the departed spirits of the saints.

Stroud, Gloucestershire.

J. A. P.

2. "What is it to be guilty of the body and blood of Christ. 1 Cor. xi. 27?" The guilt here consists in eating and drinking unworthily; and "unworthily" is in verse 29th explained to be

"without discernment of the Lord's body," &c. (See "Voice" of May 1, 1868.)

I believe the above popular view, that the Lord's body referred to in the 29th verse of 1 Cor. ix. is His body of flesh, to be utterly erroneous. It is the "church which is His body," that the Holy Spirit by Paul refers to in that passage, which so very few Christians discern, if we may judge from outward appearances. The church is one body; and all believers are by one Spirit baptized into one body; and this is the great fact which God by the Apostle Paul sought to teach the Corinthians, but which they had so sadly lost sight of; hence—"I am of Paul, and I of Appollos" kept from their view that they were "one bread and one body." 1 Cor. x. 17. What was the consequence? Weakness, sickness, and death! and so it has gone on till now. There were no half-clad starving saints in the Pentecostal days. No, the rich so discerned the oneness of the body, that they sold their possessions and distributed to every man as he had need. How different to the Corinthian assembly where one was hungry and another drunken. Therefore, I have long held that if a *Christian* eats bread and drinks wine at the Lord's table, and does not discern that the bread represents the church, or that he is *one with all saints*, it is not the Lord's supper to him, he 'eats and drinks unworthily.' Read 1 Cor. xi. 18-20; divisions and sects are there complained of, hence the weighty words of verse 20—"When ye come together therefore into one place, ye cannot eat the Lord's supper (margin.)" I will add one word of exhortation to all believers in the Lord Jesus Christ. Read the Scriptures for yourselves, and do not trust to the exhortations of others. "If any of you lack wisdom," &c.

Torrington.

WM. SELICK.

3. "Would some of your able correspondents give an explanation of Acts iii. 19, 21, showing what is to be restored, and what not. I think the subject wants a thorough discussion."

4. "I wish some of your correspondents would give us some good papers on the state of the dead previous to our Lord's coming, and the state of the dead in Christ now. What is the present state of the dead, from whom our Lord rose as the first fruits? 'Many bodies of the saints that slept,' &c., &c. Do those who now 'fall asleep,' (Acts vii., end) unite with them, or is there a distinction, and will there be a distinction in the resurrection. (1 Cor. xv.) O.

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

"The Mount of Olives," by M. J. M. 8pp. 1s. per dozen. London: W. Yapp and Co. This is another of the sweet sacred poems of the series we have already noticed. The editor of "The Rainbow" says, "They are beautiful little poems! admirable alike in sentiment and expression;" and his opinion is entitled to all respect, for he is himself a poet of no small degree.

"The Things which must shortly Come to Pass." A series of discourses on the prophecies of the last days. By the Rev. Wm. Ker, A.M., Incumbent of Tipton. London: Simpson, Marshall and Co. Dudley: W. H. Laxton. This is a very valuable book. The table of contents presents to us many important prophetic subjects, and they are all treated with great distinctness and simplicity, whilst at the same time, there is no lack of able argument and full scripture proof. The subjects are—The character of the present dispensation; the advent of the Bridegroom; the revival of miracles; modern spirit manifestations; the antichrist; the battle of the great day of God Almighty; the advent of the Avenger; the judgment of the nations; the millenium; the first resurrection; the King of the Jews; the judgment of the saints; the judgment of the rebels; the judgment of the dead; the new creation

and its inhabitants. Mr. Ker holds certain opinions on immortality and everlasting punishment, with which we have no sympathy; there is however little about these opinions in the book, and nothing at all until we arrive at the 19th chap. With that one exception we felt that the author had been greatly helped of the Lord to keep very close to Scripture, and make those things very clear and simple which other writers have mixed sadly up together. We intend to refer to the book again.

"The Scottish Witness." A monthly magazine, advocating the cause of the Church in Scotland. London: Longmans and Co. There would be a difficulty at first in ascertaining whether this came from the Church of Rome, or her twin sister the episcopal community in Scotland. It belongs, however, to the latter; advocates prayer for the dead, and takes some pains to shew its hatred to "*Rubid Puritanism*," and that "*mischievous term Protestant*." We do not know why it should be sent to us; but we take the opportunity of asking our readers to remember that such publications are multiplying, and are being widely circulated with great pains, and at great expense. In this publication even the advertisements are characteristic. We have, for instance, "*The Pocket Surplice*, to be carried in the coat pocket." Also "*Priests' Cloaks*," and "*Clerical Inverness Capes*." Attention is also called to "*The correct Priest's Hood*;" and the advertisers inform us that "they have in preparation a *clerical bag*."

"A Short and Easy Method of Prayer;" translated from the French of Madame Guyon, by Thomas Digby Brooke. London: Hatchard and Co., 187, Piccadilly. This is a valuable little book, containing much that could not fail to be profitable to the child of God. It is for such only, and not for the *unregenerate*. We were much refreshed in reading; but in closing the book, could not but feel, as we often do, that there was great need of *discrimination* in these days, and of *exactness* in the statement of truth, so that the right truth comes home to the right person. We are sure that the translator felt this when he wrote in the preface—"Throughout the treatise two fundamental truths are taken for granted, namely, the fall of man, and the redemption through . . . the Lord Jesus Christ." A "method of prayer;" "a life of piety;" "rest in God;" "prayer as a sacrifice," &c., &c., as set forth in this book are blessed truths; but they can have no place in the experience of those who have not been "*born again*."

"Rationalism, or Broad-Churchism *versus* The Bible." Stirling: P. Drummond; London: Partridge and Co., Paternoster-row. This book is one most suited to the present times. The writer exposes the fundamental evils of Rationalism on six main points, viz., 1 Sonship; 2 Substitution; 3 Regeneration; 4 Justification; 5 Eternal Death; 6 Inspiration of Scripture. We would gladly have made long extracts; but having so many books before us for notice, we cannot find room. We trust many of our readers will procure the book for themselves.

"On the Symbolism of the Holy City. (Rev. xxi.)" London: Morgan and Chase. The writer of this tract has kindly sent us a copy. If by the explanation or statement of symbolic application, there be just meant the things which the scripture in Rev. xxi. is capable of illustrating, we can then cordially approve of the tract, and we trust that this is really what the writer means. There ought, however, to be a distinct statement that as Christ is a blessed *Person*, and the redeemed saints gathered in the glory will be really *persons*, with material bodies, as the apostle says, "*a spiritual body*;" so, without doubt, the heaven of our everlasting abode is a literal *place*, as well as a *state*. Our Lord's promise was, "*I go to prepare a place for you*." And however symbolic the beautiful language of this portion of Revelation, the symbols are surely intended to tell us something of the home where we shall for ever be with that blessed One who loved us and gave Himself for us. We do not now refer to this tract, or the writer of it, when we ask, What those can possibly mean who say that heaven is a *state* and not a *place*? Where shall we be when we are all gathered together?

"On the return of the Lord Jesus Christ from Heaven to meet His Saints in the air," by J. G. Bellett. Glasgow: R. L. Allan, Sanchiehall-street. London: The Gospel Tract Depot, Warwick-lane, Paternoster-row, &c. The writer was a godly man, very intelligent in the truth, and all his writings breathe forth a sweet spirituality that is most refreshing. He is now with his Lord; but being dead he yet speaketh, in this and several other publications. We earnestly commend this little book to the attention of our readers.

"Papers on the Pre-millennial Advent of the Lord Jesus," by W. Trotter. Same publishers as the last. Mr. Trotter has also entered into his rest. He was one whom the Lord used for much blessing to many. He held some views on church matters, with which we had not full sympathy; but as a writer on prophecy, we believe he was a sound and safe guide, and this present work we very confidently recommend. It contains many arguments which are perfectly unanswerable for the scripture truth of the pre-millennial advent of Christ.

Received, but Notices postponed.

"The Darwinian Theory of the Origin of Species examined." By a Graduate of the University of Cambridge. London: J. Nisbet & Co.

"Lectures on Mesmerism, Electro-Biology," &c. By the Author of "*Conversations on the Book of Revelation*." Nos. 1, 2, and 3. London: Partridge & Co.

"The Gospel Magazine," July, September. London: Collingridge, Aldersgate-street.

"The Watchman of Ephraim," September.

INTELLIGENCE.

Falmouth, Cornwall.—A friend and fellow-labourer in the Lord's service, Mr. H. V. Bailey, who has for some years laboured with much success in this place, writes as follows:—"My hands are full here every day, from early till late, either afloat or ashore. My Bethel chapel is still crowded every Lord's day, and I get some truly blessed services afloat. But it often seems hard work to make head-way amid so much formal profession, coldness and barrenness. The following is a summary of my efforts during 1867. Services afloat, 91; ashore, 314; visits to vessels, 2734; to lodging-houses, 63; to the Sailor's Home, 270; to sick persons, 282; to families, 699; Bibles and Testaments sold, 303; Gospels in several languages given, 1803; tracts and magazines given, 21,266." We have sent this brother a large parcel of tracts.

Lynmouth, North Devon.—Mr. W. T. Russell has been on an evangelizing visit to this place, where Dr. Bell laboured in the gospel for eight years. On the first Sunday the meetings were partly hindered by the distracting excitement of a terrible storm at sea, and a large vessel wrecked close to the village. Two lives were lost, and it was altogether a fearfully solemn scene. Brother Russell had many opportunities of visiting and distributing tracts during the week; and of his second Sunday in the place, he afterwards wrote:—"I am thankful to say we had a very blessed day yesterday; there was much power in the Word, especially in the evening, when some were moved. I had intended leaving next Wednesday, and said so at the breaking of bread; but several said in the evening that I ought to stay; so I feel led to remain over another Sunday. Praise the Lord with me for the blessing we have had, and ask Him to give us still more." Mr. Russell spent a fortnight and three Sundays in this visit.

Hull, Yorkshire.—Mr. J. C. Akester writes:—"I gave away last Lord's day, 850 tracts, and our brother Yarnon gave about 400. We both preached to an attentive audience. I feel more and more the necessity of proclaiming the certainty of our Lord's return. That truth arrests much attention, and often

up a great deal of opposition." In another letter, after wleding supplies of tracts, &c., which we sent him, he—"On Lord's day evening last, I went with brother on into the market-place, intending to preach the gospel al, and Yarnnton had just done reading, a good number of having gathered round, when a policeman came up, and e had orders to remove us if we did not cease. We went ther part of the town; but I afterwards thought I ought e been more firm in obeying God rather than man. Things apidly coming out in their true colours, and the natural hates the truth as much as ever. I am devoting time week to prayer, that the Lord may shew us His will. y He will come soon!" We have been able to supply these ren with large parcels of tracts.

merara.—In a letter from brother Gardner, just before t, he wrote:—"With regard to myself and my dear wife, I great reason to be thankful; the good Lord is very kind racious to us. He has caused such loving kindness to be a us in every way, that it seems too much—we are not worthy a distinguished favour." A letter he wrote us the evening e sailed, we may give nearly entire:—"I am happy to n you that the ship will leave the dock on Saturday ing at 7 o'clock, when we intend, please God, to join it and nence our voyage. We have been delayed on account of machinery which the vessel is taking out as freight. The Lord has encouraged our hearts in every way to go forth fully and confidingly upon this mission. If the Lord goes us, we shall not lack any good thing; I look to Him to by me and help at all times. Through His grace we have ll to follow Him. Through the goodness of our God we a good health, and very happy in His love. We pray much u, dear brother, that you may be restored to health, and much blessing may rest upon all your work for the Lord. brother, I must now say, Farewell! I shall ever remember and all your kindness to me. ALFRED GARDNER."

Gardner took out with him a large parcel of "The Voice," ur other publications, also a parcel for Mr. R. Kingland, e letter appeared in our last number. We earnestly com- l this mission to the prayers and sympathy of the Lord's e. We will be glad to receive and transmit, at any time, ngs towards its support.

uth Australia.—The Lord has raised up for us another pondent in this part, where we were already sending a hly parcel of "The Voice." The following is extracted a letter just received:—"As a labourer in the same vine- with you, and teaching the glorious truths set forth in 'The s.'" I wish to mention for your encouragement, that I have greatly cheered through the numbers of your publication, I have read. I am sure it is just the periodical we need culate at the present time among the Lord's people, and its brings it within the reach of all. Much may be done to late "The Voice" in this colony, and I am very anxious troduce it." Our correspondent then gives an order wenty copies monthly, and concludes by saying—"As I ase with experienced Christians and ministerial brethren, d generally that they are not satisfied with their present on the subject of prophecy; so that I am encouraged to that your publication will be the means, under God, of acting, awakening and stimulating Christians generally the consoling truth of the Lord's second coming." We forwarded a large parcel of publications on the Lord's ag, with a supply of "The Voice," to this brother in it, and at the same time another parcel to our previous pondent in the town of Adelaide. We ask our readers to God to use and bless these publications.

ckingham.—Our dear brother West is still at work in own and surrounding villages, and the Lord greatly blesses abours. Through the kindness of a Christian brother, we able to send him a little help lately, and have also supplied with tracts. He writes:—"My labours here are of the character as when you visited us—chiefly among the poor afflicted. I am wholly devoted to the Lord's work, and He

gives me continual opportunities, so that I am always busy. I could give you many instances of blessing, but I know you have not room. One poor man in the town, who was laid on a bed of sickness, told me he had done nobody any harm, and always attended his church, so he was not afraid to die; but the Lord shone on the instructions imparted, and this poor man soon saw himself a sinner. I shall never forget the morning he told me that Jesus had come to him, and all his sins were forgiven.

"I am generally preaching somewhere each Lord's day afternoon and evening. In addition to this, I have a class of opportunities, which I often find quite as important as public preaching. There are here, as in most towns, particular places in the streets, where groups of working men meet for a lounge and talk. I have, for the last two years, gone to these places, and, in a kind and familiar way, entered into conversation with them; this the Lord greatly uses. I could tell of many instances." Mr. West gives more details; but we have not room for further extracts.

Olney, Bucks.—Dr. Bell has been preaching in this place, the town where there once dwelt John Newton, that eminent servant of Christ, and also William Cowper, the poet. There are some earnest Christians in the town looking for the coming and kingdom of the Lord Jesus Christ.

Alcombe, Somerset.—"Accept my warmest thanks for the parcel of tracts you have sent me; may they be blessed to the souls of those to whom I may deliver them. I feel daily to need more of the Lord's grace to go on in the midst of the darkness which prevails in this place. J. STIRSON, Evangelist.

Mr. Jas. Scott's Evangelizing.—We have not received in time a full report from our brother Scott; but from two letters received from him, we are glad to see that the Lord continues to grant him full opportunities, and much manifest blessing. He was at Perth during the Annual Conference of Christians there, and met with the Lord's people from many parts of the kingdom. He distributed thousands of tracts, and many hundreds of copies of "The Voice." He also visited Dundee; and when he last wrote, was preaching in Newburgh in Fifeshire. He hopes to go to the west of Scotland, and visit Glasgow.

General Tract Distribution.—The notice in our last number that Dr. Bell had a large quantity of tracts to divide amongst his correspondents, brought 23 applications; to those applicants, and other Christians, 81,500 have been sent. This does not include copies of "The Voice" and tracts on the Lord's coming, sent to ministers and others, as stated elsewhere in this number.

"Thou beginnest to put the Sickle to the Corn."

We may adapt this Scripture expression to that which the Lord is remarkably doing at the present time. He is taking away so many of His dear people. Dr. Bell visited lately the thirty-fourth "death-bed" he has stood beside since he came to London. A very dear friend and brother has just been taken. The following has been circulated among his friends:—

In Memoriam.

YORK JAMES MOORE, ESQ., M.R.C.S.,
:TORQUAY.

Who departed this life the 19th day of September, 1868.

I PETER I. 23, 24, 25.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

I made the acquaintance of this dear brother by his coming to visit Lynnmouth a few years ago, when I lived there. It is now a pleasant and profitable thing to look back upon. I visited him in Torquay. He had the earnest heart of the evangelist, and was ever seeking to help on the Lord's servants. I shall never forget the devoted efforts and sacrifices he made in arranging meetings for me, procuring the use of chapels, hiring halls, &c. He was truly, whilst health was given him, one of my chief helpers. And in helping on this publication ("The Voice,") he was most earnest and successful too.

The Lord saw fit to lay upon him a long and severe affliction. He has now been delivered from it by entering into his rest. His memory is sweet to many. He was widely known and greatly respected. A friend, in communicating the intelligence of his departure, gives a few particulars, which will be of interest to many. "Our beloved friend gently breathed his last on Saturday evening. Nothing could be more peaceful than his departure to be with Jesus, and we have abundant cause for thankfulness on his behalf. The Lord has graciously and most manifestly answered prayer, in enabling him to give a blessed testimony to all around of victory through the blood of the Lamb. His son came from school at Exeter on Thursday to see his papa once more, as symptoms of dissolution had appeared; but he was then too weak to speak to the dear boy. Special prayer was offered by dear Mrs. M., that strength and voice might be granted, that he should be able to speak fully, so as the dear boy might never forget. This was richly granted. On Friday all the family gathered round. It was a blessed season. My husband and Mr. — prayed, and then Mr. Moore spoke in a marvellous manner, with clearness of utterance, great earnestness, and unction of the Spirit. He dwelt on the love of God to him throughout his long illness most beautifully, and entreated his dear son to look to Jesus. When he ended, nature resumed its previous weakness, and he gradually sank. The last word that was heard from his lips, a few minutes before he fell asleep, was 'Amen.' There had been a few words of prayer; but the 'Amen' alone was audible."

"For ever with the Lord,
Amen, so let it be."

It is a remarkable coincidence, that another dear saint of God, who *slept in Jesus* two days afterwards, uttered the same word, "Amen." This was one in fellowship at Trinity Rooms, (Mrs. S. S. Cook). She had only been a few days ill, when she became almost unconscious. Yet she, too, was enabled to leave a clear testimony. Single words she uttered now and then, even near to the last. One of these was "Faith;" the other was, "Amen." She likewise has gone to be with her Lord. She deeply loved that blessed One. She was an earnest Christian, most amiable in disposition, unselfish and unworldly in her whole walk and conversation. In her quiet and retired sphere of service, she was a true epistle of Christ. To God be all the praise. He raiseth up, and He layeth down. O for grace to say, "He doeth all things well."

DR. BELL thankfully acknowledges the following contributions received since his last list:—

For the General Evangelising.—"Domestic servant," 3s. J. A. P., Stroud, 5s. Mrs. D., Barton, £2. "A friend, to purchase tracts," £2. E. N., Bordeaux, 12 English stamps. H. V. B., Falmouth, Cornwall, 2s. 6d. W. A., St. Sidwell's, Exeter, £1. B. W., Dublin, 5s. J. W., Liverpool, 3s. "A thank-offering to the Lord," 10s. "From a watcher," Everton, Liverpool, 3s. "Looking for the Lord," Glasgow, 2s. 6d. G. T., Manchester, 8s. "A friend," Plymouth, 1s. 6d. "A Christian Brother," London, S.W., 5s. W. S., Gloucester, 2s. 6d. "A sister in Christ," 2s. T. W., Liverpool, 2s. 6d. "Towards rent of sale-room," 2s. Mrs. B., Tottenham, "a tenth to the Lord," 5s. Miss H., Weymouth, 5s. T. R., Kingston, 1s. 6d. W. A., Berwick-on-Tweed, S. M., Sheringham, 1s. J. T., St. Columb, Cornwall, 6d. S. E., Lancaster, 2s. 6d. J. R., Eastbourne, 2s. 6d. A. G., Winchester, 2s. 6d. "From a poor

Christian who believes that giving to the Lord does not impoverish; neither does withholding enrich?" "I can truly say when I give with one hand, I receive into the other," 1s. in stamps. Proceeds at Sale-room, £8 0s. 8d.

Towards the £100 to send copies of "The Voice," and tracts on the Lord's Coming, to ministers of the gospel.—To make this more distinct, we will give a monthly report, and also take up the account from the commencement of the effort. Received and acknowledged:—"The Voice" at various times during 1867-8, for sending to ministers, £40 8s. 6d. Acknowledged in July number, after the closing of the year's account, £3 7s. 0d.; also in the August number, 7s. 6d.; and in the September number, in connection with the suggestion that an extra £100 be raised for the purpose, £2 4s. 0d. Received during the past month:—E. B., London, S.E., 2s. 6d. R. G., Norwich, £2. "A friend," Dublin, 2s. 6d. W. C., Newport Pagnall, 10s. F. H., London, 10s. R. S. B., Cheddar, 2s. T. A. L., Belton, Lancashire, £2 2s. 0d. "A Christian friend," part of cheque for £10 acknowledged in another list, £2 10s. 0d. S. H. B., Wellington, Somerset, 1s. M. B., Scarborough, £1 5s. 0d. Mr. V., Bristol, per Mr. F., Moorfields, 5s.

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| Received up to this time for this special purpose..... | £55 16s. 0d. |
| Packets of tracts sent by book-post to ministers..... | 4,453. |
| Number of "Voices" and tracts thus sent..... | 26,830. |
| Expense of Transmission, with cost value of "Voices" and tracts..... | £72 14s. 6d. |

For the Poor, &c.—T. C., Torquay, £1; to be divided as follows: 10s. for brother West, Buckingham, 5s. for Miss Smith, 5s. for the poor. "From a Christian friend, with best wishes and prayers," £10 to be divided as follows: £2 10s. for the poor, £2 10s. for the Ministry in Trinity Rooms, £2 10s. to carry on *The Voice*, £2 10s. for the French appeal." T. C., Torquay, additional, £2. R. E. S. Clifton, 2s. 6d. F. J. Dandalk, 2s. "C," 1s., "being a thank-offering for having obtained employment." W. T., Birmingham, 2s. 6d. "I feel that the work you are engaged in is the Lord's work, and consequently should be supported by His people. I enclose you a cheque for £10, which please appropriate as you may think fit, £5 of it, however, I should be glad if you would dispense in helping the poor of the flock—the Lord's needy ones," A. T. Mrs. B., for a special case, 8s. E. S., for another, £1. "You will be able to divide the enclosed among poor Christians, 10s. "The poor ye have always with you," 5s. in stamps.

Miscellaneous.—A packet of little books entitled "The Light of the Village." J. C. A., Hull, 800 tracts. Miss L., Bangor, a parcel of little books. A parcel of tracts per book post. Another parcel. "The life hid with Christ in God." A parcel of little books. Three parcels per book post from different places. Mrs. D., a quantity of articles for the sale room. 500 Dublin tracts. 1000 Stirling tracts. A parcel of various tracts and books. General B., a set of "The Rainbow" from its commencement. Five vols for the Sale-room. Articles for Sale-room. Fourteen texts on cards for Sale-room. T. A. L. Halliwell, £5 to be divided thus: for tracts, £1 1s.; for Dr. S., £1 17s.; towards sending tracts to ministers, £2 2s. A friend in the country, various articles. An ancient black-letter copy of the bible for the Sale-room. G. O., parcel of tracts. "A Friend, parcel of materials for the Sale-room. M. A., a child's quilt, &c., and materials. Misses O., a large bag of materials for Sale-room. Mr. F., Peckham, 4000 tracts for Melbourne, Australia. E. J., 2000 tracts. Two book-post parcels. A parcel of print for children's dresses, &c. Mrs. B., Weston-super-Mare, valuable parcel of things for Sale-room.

For the Ministry in Trinity Rooms.—In boxes, August 23rd, £1 12s. 11½; August 30th, £2; September 6th, £2 5s. 4½; September 13th, £2 7s. 3½; 20th, £2 8s.; Misses O., £5; Mrs. B., £2.

"DEPARTING FROM THE FAITH."

PAUL, in writing to Timothy, says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith." A correspondent asks me if this would authorise the opinion that a truly regenerate person can "fall from grace." I reply: Most certainly not! Compare scripture with scripture. By the help of the Holy Spirit, weigh it well, and take one part with another. The same Apostle, writing to the Romans, asks:—"Who shall separate us from the love of Christ?" and adds, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The expression, "THE FAITH," may refer to its *possession*, or to a testimony to its *object*. The object of faith is CHRIST, and of course it is also the truth about Christ. There are certain truths revealed in the Scriptures, which men gather together in a statement, and this they call a "creed." This, so far as it is precisely according to Scripture, may contain a testimony to that which is the object set before faith to be received and held fast.

That "object of faith" is stated and promulgated in books, tracts, and other publications; in "the pulpit," and on "the platform," in private conversation, by visits to the poor and afflicted, and by various other means.

Now let us carefully observe that even a truly regenerate man may, in his private or public testimony, "depart from the faith;" whilst, being in union with Christ, and a partaker of the "*eternal redemption*," he cannot be finally lost. Such a man brings great dishonour on the truth, and his God and Father will deal with him in righteous discipline, restoring him, it may be, by heavy trials. Let us also remember, that in a *public testimony to the faith*, hundreds and thousands of *unregenerate men* may take part. I do not here give an opinion on the question how far God would use such for real blessing. I only affirm, that in any country or district a public testimony to "the faith" may be in documents circulated, or in addresses given, no matter by whom, wherein there is a *correct statement* of the truths given in God's Word. And thus we see that "to depart from the faith" may be an alteration in the public testimony, so that lies of man's invention may be stated, in the place of God's revealed truth. This may be done, as we have seen, both by the child of God in his deep failure, and by the mere formal professor, many of whom take an *official* place to state truth with which they have no vital personal connection.

Whilst thinking of such an important matter, I have been turning over a number of magazines. I take the following extract from one of them. ("London Quarterly Review," Nov. 1854):—

"The fine old school of Dissent is in danger of passing away; and a new school is seeking to rise into its place. The masculine thought, the profound deference to Holy Scripture, the pointedness of address, and the godly concern for the salvation of men, which were the dis-

tinguishing marks of the old non-conforming ministers, are now ominously wanting among some of those who profess to be their successors.

"Our business is with the pulpit. Is its general tendency to an increased, or a diminished efficiency. We regret to have to record our conviction that its tendency is downward. A speculative, rather than a dogmatic, theology is rising into the ascendant amongst some of them. In a few instances, there are signs of a departure from what are justly styled, "The Evangelical peculiarities;" and, if not a near approach to the modern Socinianism of the American Channing, certainly a growing sympathy with German Neology. With these, as with the loose German theologians, the Scriptures are brought down from their high ground of plenary inspiration; and principles of hermeneutics are adopted, as dangerous as they are false, as blighting to man's peace as they are delusive to his mind. The doctrine of real atonement for sin, by the shedding of the Redeemer's blood, is being lowered to a mere exhibition of love, as a motive to constrain; the eternity of future punishments, notwithstanding the unanswerable production of their departed great light, Dr. Winter Hamilton, is giving place to the Winchesterian notion of restoration after limited punishment, or to the more modern one of absolute annihilation. The specific and direct agency of the Holy Spirit in the conversion of men, and in their formation to a divine character, is in danger of being supplanted by the notion that the truth *per se* accomplishes this change. Preachers of this sort, to whatever denomination they may belong, are clouds without water, blights that darken heaven and smite the earth, stars of disastrous influence."

Is that true? May the Lord give us to enquire and to weigh evidence, carefully considering all that we see and hear around us!

All these magazines were gathered together with the intention of writing an article on "the general tendency of our periodical literature." I have been hindered by continued occupations; but may still (if God permit) carry out my intention. At present I will just copy a few paragraphs. My readers will easily see that they have a connection with a "departing from the faith."

The first I take up is "Broadway," and here is a specimen of its theology:—

"Neither by night nor morning omit thine orisons, for to these will the mother of God herself hearken, not less heedfully than if thou wert wimpled nun."

They boast that they sold 100,000 copies of their first number. Surely this is a straw on the surface of the water to show which way the current sets. One hundred thousand persons were found to expend each his sixpence on such trash.

The next is "Temple Bar." Here is a story—they are all full of stories—*stories* sell far better than *sermons*. A clergyman is made to be the speaker: there has been a railway disaster; three men are dead. The clergyman says:—

"How frightful it all is! Those three men are dead—summoned away—poor souls—without a hint of preparation; all their sins upon their heads; with no time

for even the briefest of prayers. But God will have mercy upon them—be sure He will." Another speaker adds:—"They died at their posts, doing their duty—men who fall in battle don't die nobler deaths."

And this, really, is the creed of novelists and storytellers. No recognition of the degeneracy of human nature—no full acknowledgment of man's guilt in God's sight—the necessity of that blood-shedding on the cross, and faith in the one atonement, positively ignored. They say men do their duty, and die at their posts—they die "noble deaths," and—"God will have mercy upon them—be sure He will."

The following curious extract is taken from "Tinsley's Magazine." It is from an article entitled, "Aunt Anastasia on Pretty Prayer Books:"—

"You have a God-child, I know—poor Fanny Masterman's little girl. What a sweet child she is, and how nicely she dances! Her curtsy is perfection, and her carriage everything her poor dear mother (who knew the importance of such things well) could possibly have wished; but only fancy your inquiring into Fanny's punctuality in saying her prayers, making her repeat the creed and ten commandments, and taking her to poor dear Dr. Tait, when he holds one of those fatiguing confirmations, at which young people renounce the world, previous to receiving the sacrament, coming out of the school-room, and being presented at court."

(To be continued.)

10, Harley Road, N.W.

T. GEORGE BELL.

THE GOOD SAMARITAN.

IN reading this beautiful parable the other day, I was very much impressed with its application to the circumstances of those to whom the Lord has entrusted the "talent" of money.

The poor man was travelling from Jerusalem, the place of blessing, to Jericho, the place of the curse.

Like thousands who have travelled the same road, he falls into the hand of the enemy: he is stripped, wounded, and left lying in his blood, half dead. The priest, the representative of the law, fearing the defilement, from which, by the Jewish ritual, he would not be free till the evening, passes by on the other side; the Levite does the same. What can the law do for the poor wounded sinner? It can only condemn; but the good Samaritan, beautiful type of the Lord Jesus, comes by; and how his conduct forcibly reminds us of those beautiful words in Ezekiel xvi.—"None eye pitied thee, to do any of these things unto thee, to have compassion on thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee trodden under foot in thy blood (see margin), I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live." So with the Samaritan, he does all that can be done, taking him to the inn, saying too, "Whatsoever thou spendest more, when I come again, I will repay thee."

Who does not see the lesson here inculcated. Our Lord

Jesus has found us in our blood. He has bound up our wounds, pouring in oil and wine. He has gone away; but we are expecting His return. To many of us He has given largely of the things of this world, and He has said, "*Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*"

Dear fellow believer, how is it with you? have you a large bill, or a small one, to present to our dear Lord when He comes; or have you spent more in your trip to the sea side, in your visit to the continent, than you have spent for the Lord? "A steward must be found faithful"—"the children of this world are wiser in their generation, than the children of light."

The night draws on apace: before many more suns can arise; the last opportunity of shewing your love to our coming Lord may be past. What are you doing to snatch from the current that rushes past, those who are struggling amid its turmoil; or what are you doing to help those brave men who have left all to follow Jesus, in seeking those who are lost. You will get every penny back again, with interest. "*And He said unto him, Well done, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.*" "*Inasmuch as ye have done it unto the least of one of these, ye have done it unto me.*"

Hull.

J. C. AKESTER.

EXTRACTS FROM OTHER LETTERS:

"Since writing the other part of my letter, I have seen a Christian friend, employed as bible-woman, and have heard of another in the same work, at a distance, who express themselves as being almost worn down by the scenes of distress on every hand; their usual supplies, too, falling short, just when double the means would not be too much. Could you suggest in your next number, that special meetings should be held by Christians in twos and threes, at their own homes, for earnest prayer for the Lord's help at such a time. The want and misery increases all around us. May the Lord open the hearts of those who have the means. The great and frequent calamities of late, cannot much longer escape notice; and those who really are the Lord's people, and not mere professors, will be made to see that these are special providences calling for deep humiliation before Him."

"Trade everywhere is very bad—increasingly so—with no prospect of improvement. The smaller shopkeepers are feeling it very much; but the effects are rising up into higher circles. Many a man in business would be glad now to wind up if he could do it at all. There is a certainty of a winter of the greatest privation to the poor, and there should be much prayer to the Lord that He may incline the rich to open their hearts and hands. I trust, the Lord moving them thereto, that many will send to you, and enable you to relieve the many cases coming before you continually."

"How uncertain everything around us seems to have become. God is shaking everything, and disappointing man's hopes in all things, from the smallest affairs of the individual, up to the national concerns of the greatest empires. We have a loud call to instant action."

"SONGS IN THE NIGHT."

"None saith, Where is God, my Maker, who giveth songs in the night.
"Whoso offereth praise glorifieth me."

SONGS in the night! Yes, I have *cause* to sing,
Abounding cause for gratitude and praise.
Thee would I glorify, my God, my King,
Not only with my lips, but in my ways.

Songs in the night! Father, it is not *night*,
'Tis but the shadow of *Thy* cloud spread o'er me,
To shelter from the scorching, withering blight;
The sun of earthly joy might else shed o'er me.

And, looking upward, I by faith behold,
That 'neath that cloud love's sun is brightly shining;
For all the edges round are fringed with gold!—
Yes, love's own beams give it a golden lining!

And often, as I journey on my way,
The cloud divides; and that sun's brightest rays
Shine round me, turning darkness into day,
And prayers and tears to songs of joyful praise.

Sometimes the darkness thickens in the cloud:
I hear afar the thunder's awful roll;
I fear the coming tempest, and aloud
I cry to Thee to shield my hapless soul.

When, lo! instead of storm and tempest wild,
Soft showers of richest blessings fall on me;
Trials have brought sweet mercies to Thy child,
And all Thy dealings tell the grace in Thee.

'Tis true, that as I journey through the wild,
Sharp thorns of sorrow wound my weary feet;
For e'en Thine own misjudge, condemn Thy child,
But, "Lord, Thou knowest"—this, indeed, is sweet!

And sin—indwelling sin—my bitter foe,
Oft harrasses my soul and weighs me down;
But then I rest on Christ, and well I know,
I shall o'ercome through Him, and wear the crown.

To Thee, when earthly trouble comes, I flee,
And Thou dost ever hear, and bring me through.
"Call thou on Me—I will deliver thee,"
Father, I find this promise ever true.

Thou art my refuge and my hiding-place!
Thy loving angels compass me about,
Chaunting glad anthems of deliverance,
Father, how is it that I ever doubt?

When Thou didst send me forth to tread life's way,
Thou gavest me nor purse, nor scrip, nor shoes;
Yet have I nothing lacked, all praise to Thee,
The meal hath wasted not, nor failed the cruse.

And yet, as I look back upon the way,
That Thou, my God, hast led me hitherto;
And think on my ingratitude towards Thee,
My soul is humbled at the sad review.

Precious, oh, precious is the cleansing blood,
That washes all Thy Children's sins away;
And precious is Thy love, my Father—God,
That bears with all our faults so tenderly.

Goodness and mercy throughout all my days,
Have followed, and shall ever follow me;
Till in "my Father's house," I chaunt Thy praise,
From sin, from care, from every sorrow free.

Oh, house of Israel, trust thou in the Lord!
He will thy shield, He will thy helper, be;
All ye that fear Him, trust His faithful word,
And ye shall yet His great salvation see.

The Lord hath mindful been of us, His own.
Yea, and He will continue thus to bless;
Both small and great, the weakest and the strong,
Shall prove His goodness and His faithfulness.

Oh praise the Lord for all His wondrous deeds!
Praise for the great salvation He hath wrought;
Praise for His grace, that in our lowest needs,
On us and on our misery He thought.

Praise Him for all His precious promises!
Praise Him, that when we call, He answers prayer;
Give Him the glory of His faithfulness,
And let us cast on Him our every care.

Lord, we can nothing bring but our poor praise,
And yet, though poor, 'tis music in Thine ear;
Aye, sweeter e'en than the angelic lays,
And hallelujahs of the heavenly choir.

Accept, my God, this feeble, faltering song,
My Triune God, 'tis all that I can bring,
Until, with yonder white-robed, glorious throng,
With perfect heart and lips, Thy praise I sing.

Lindfield, Sussex.

M. J. MONCK.

CHRISTADELPHIANISM.

THE HOLY SPIRIT.

THE denial of one truth of God's Word leads to the denial of other truths with which it stands linked. As Christadelphians deny the personality of the good Spirit of God, they deny also the personality of the Evil Spirit, or Satan. The Old Testament teaches us concerning both; the New Testament gives clearer light on both. With greater discoveries concerning God's Spirit, we obtain clearer testimony concerning Satan also. They are the great antagonists counter-working one another on the world's battle field. My present paper will treat of Christadelphian views concerning the *Holy Spirit*; and then refute them by Scripture.

Very strange and awful are Christadelphian doctrines concerning the Godhead.

"God is (according to them) a material being, residing at an unknown but local centre." *Lectures*, p. 113. "Deity is a being of *tangible existence*." (115.) "In Him are assembled *light, heat, electricity, colour, substance*, not in disarray, but orderly marshalled and grouped under necessary law." (p. 116.) "The chief of these material agents, is electricity, which is *omnipotent* in its operations." (30.) When it is said that "God is a Spirit," we should understand thereby, that "God is Spirit," and Spirit means electricity! Take Mr. Roberts's own words, "Different elements and substances, are but different forms of the *same eternal essence, or first cause, described in the Bible as Spirit, and in scientific language, as electricity*." (m. i., p. 31.)

We only wish to know how concentrated and stratified light, heat, colour, substance, electricity, make a person? And how they came to be eternal? And who gave them the laws by which they are arranged? When we have marshalled these elements, have we

produced intellect? Have we manufactured God? "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Ps. l. 21, 22.)

The question, too, arises,—How, if God be in the centre of infinite space, can He be omnipresent? Or how can infinite space have a centre? Mr. Roberts replies, "As to His omnipresence, that only means that His Spirit—which is electricity—flows from Him everywhere, and by this medium, God knows what is going on at the farthest distances; by it He carries out His will, and out of it were all things formed at first." (114, 117.)

The Spirit of God is matter,—as was proved, he thinks, at Pentecost, by the mighty rushing wind. (31.) Common spirit is possessed by animals: men, even the wicked, possess it. Common spirit differs from holy spirit, not in essence, but in its employ. "Spirit, concentrated under the Almighty's will, becomes *Holy Spirit*, as distinct from spirit in its free spontaneous form." (m.i., p. 120.) If the reader would see Mr. Roberts's Trinity—here it is.

"The Father [electricity] is eternal and underived; the Son has His origin in the creative fiat of the Almighty, as Adam had; the Holy Ghost is the focalization of his will; power by means of his 'free spirit,' which fills heaven and earth." (130.) "The Spirit is the universal power—principle of creation." (119.) "The Holy Spirit is not a person; but the vehicular effluence of the Father." ("The Record," p. 30.)

Thus God may be compared to the spider seated at the centre of its web. By the trembling of those long filaments, the spider knows when the fly touches it: so God, by the movements of the Spirit (or electricity), knows what is going on at the farthest star. And as the web came forth from the spider; but is not the spider itself; so holy spirit is created by the Father; but is not God.

Having now stated some of the blasphemy of their scheme, let me, with the sword of the Spirit, transpierce this deadly deceit of Satan: for Christianity it is not. I will announce a few propositions antagonistic to the Christadelphian views, supporting them by New Testament proofs.

I. THE HOLY SPIRIT IS A PERSON.

What do we mean by a *person*?—A living intelligence, as opposed to *things* not possessed of life or reason. Then the Holy Spirit is possessed of intelligence of will, and of affections. He can be tempted, blasphemed, sinned against. One of the books of the New Testament is filled with notices of his actings of power and wisdom. (The Acts.)

(1.) He is possessed of a *will*. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of (by) the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." (Acts xvi. 6, 7.) "All these (gifts) worketh that one

and the self-same Spirit, dividing to every man severally as he will." (1 Cor. xii. 11.)

(2.) He has *affections*. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "How is it that ye have agreed together to tempt the Spirit of the Lord?" (Acts v. 9.)

(3.) He is possessed of *intelligence*, and *power*. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. viii. 26, 27.)

"God hath revealed them (our blessings) to us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man (none), but the Spirit of God." (1 Cor. ii. 10, 11.) "The Holy Ghost this signifying, that the way into the holiest of all was not yet manifest." (Heb. ix. 8.) To Him a number of personal titles are given: He is a *teacher*, (Luke xii. 12; John xvi. 8—11;) a *witness*, (Acts v. 32; Heb. x. 15; 1 John v. 6; Rev. ii. 7;) a *comforter* as truly as Christ, (John xiv. 16, 26; xv. 26; xvi. 7;) a *guide* (John xvi. 13; Gal. v. 18.)

II. THE HOLY SPIRIT IS GOD.

He is associated with the Father and the Son, in the solemn act of baptismal worship. (Matt. xxviii. 18.) He dwells in the believer's body, and in the church, as the God of the temple dwelt of old in the temple." (1 Cor. vi. 19; iii. 16, 17.)

"That which is born of the Spirit is spirit." (John iii. 6.) "Whatsoever is born of God, overcometh the world." "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. ix. 38.) "So they, being sent forth by the Holy Ghost." (Acts xiii. 4.)

"The temple of God is holy." (1 Cor. iii. 16.) "Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. vi. 19.)

"Thou shalt not tempt the Lord thy God." (Matt. iv. 7.) "How is it that ye have agreed to tempt the Spirit of the Lord?" (Acts v. 6.)

Our Saviour in departing from earth, assured His disciples that it was better for them that thus it should be, for if He departed, He would send the Holy Spirit, as a Guide, Comforter, Teacher, Convincer of Sin. Did Jesus mean no more than that a *fresh store of electricity should descend from heaven*? The Holy Spirit comes down, as foretold, and the Acts of the Apostles is the record of the marvellous results that followed. We see His power to give life to the soul dead in sins; He gives being to the new body, the Church of Christ; He bestows intelligence, courage, and the working of miracles, on apostles. When Jerusalem shuts its ears to the truth, the Spirit sends His messengers to the Samaritans, to the Ethiopian eunuch; and to the Gentiles, first by Peter, and then by Paul. Everywhere He is found

arranging, giving directions with audible voice, and foretelling the future. "Well spake the *Holy Ghost* by *Esaías* the prophet unto our fathers." (Act xxviii. 25.) "It is not ye that speak, but the *Spirit of your Father which speaketh in you*." (Matt. x. 20.) "Thus saith the *Holy Ghost*: So shall the Jews at Jerusalem bind the man that owneth this girdle." (Acts xxi. 11.)

The Spirit of God is peculiar to believers: the world refuses Him. (1 Cor. ii. 12; Rom. viii. 9—11.) But this is not true on the Christadelphian scheme. All alike, godly and godless, possess vital electricity.

Mr. Roberts says, that the Spirit is not now manifested as in apostolic times. But, as the lawyers say: If not, why not? Is there less light, heat, and electricity, than of old? Are not the laws of electricity better understood? Was the electrical machine known of old? If the Spirit of God be only electricity, the electrician ought to be a greater man than the prophet. He who stands on an insulating stool with glass legs, ought to be inspired. He is so full of *Spirit*, that every touch draws out some in the form of sparks.

Alas! for such awful tampering with the glory of the Godhead!

Let none look on this subject as one of little moment. I would earnestly entreat Christadelphians, or those in danger of being led astray by their publications, to pause here. The doctrine taught by the leaders of this sect, is, if not the unpardonable sin, something close upon the verge of it. The unpardonable sin is blasphemy against the Holy Ghost—a *deliberate insult in words against that Divine Person*. So says the Scripture: "All manner of sin and *blasphemy* shall be forgiven unto men; BUT THE BLASPHEMY AGAINST THE HOLY GHOST shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (age), nor in the world (age) to come." (Matt. xii. 31, 32.) And again, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and *blasphemies* wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." (Mark iii. 28-30.)

Now it is true, that Christadelphians do not go so far as to say that the Holy Ghost is an unclean spirit. But they do speak against Him in denying Him personal intelligence, and making Him created matter.

Now Peter felt very doubtful, whether Simon the magician, of Samaria, could be forgiven, when he offered to purchase the power of communicating the Holy Ghost. "Repent, therefore, of this thy wickedness, and pray God if *perhaps the thought of thine heart may be forgiven thee*." (Acts viii. 22.) The idea of buying the Holy Spirit for money, was very insulting to the Spirit of God. Peter felt it so, and was doubtful whether it could be forgiven. But how was it insulting, if the Holy Spirit was after all only electricity, engaged on some errands rather superior to its common ones? How can the Spirit be grieved or provoked, if He be merely a material element, destitute of personality?

Was Simon's insult, in supposing it possible to buy the power of bestowing the Holy Ghost, greater than the Christadelphian's, in asserting and printing the doctrine, that the Spirit is electricity?

As surely as the Father and the Son of God are persons, so surely is the Spirit a person also. For provoking Him by their prevarications, Ananias and Sapphira were struck with instant death. And the Son of God guards with peculiar sacredness the glory of the Spirit. Verbal insult against the Father and the Son may be forgiven; but once committed against the Spirit of God, there is no repentance on man's part; no forgiveness on God's! Tremble, Christadelphians, I beseech you, at your close approach to this precipice! Turn back! It is a friendly voice that warns you!

"He that despised Moses's law, died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God, and counted the blood of the covenant wherewith He was sanctified, an unclean thing, and *hath done despite unto (hath insulted) the Spirit of grace*?" For such "there remains no more sacrifice for sins; but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries." (Heb. x. 26—29.)

Norwich.

R. GOVETT.

We ask the prayers of the Lord's people, that He may, if it be His will, stay the progress of this fearful evil. Some of our readers may know little or nothing of its rapid spread. We hear much,—have talked with its victims, and seen something of its terrible results. The peace and well-being of families are being broken up. Wives and children are being sacrificed. Men are being ruined both for time and eternity. It is one of the most fearful signs of these evil days, and in reference to it, many seem to be given up to strong delusion to believe a lie. We trust that the fearful lengths to which these Christadelphians are going, will cause many to pause who are so busy questioning some of the *old foundations*. We have been obliged of late to testify strongly against the theory of the annihilation of the wicked. This is one of the tenets of the Christadelphians; but many otherwise good men are being led away by it.

EDITOR.

THE FUTURE.

THAT little word, "yet," gives joy and happiness to the heart of a Christian as it points him forward into the future.

It refers to creation's deliverance. Before sin entered into the world there was nothing but harmony and peace reigning over all. As soon as sin entered, its fruits became manifest. The happy scene changed, and the whole creation was brought into bondage under the yoke of Satan. Man dreaded his Maker, and hid from him. Death and the curse passed upon all. God in His love and mercy then interposes, and by the promise that the seed of the woman should bruise the serpent's head, there is secured redemption for man, and deliverance to creation. Creation is therefore subjected in hope. See Romans viii. 19-23; also that sweet prophetic chapter, Isaiah xi., where it is written: "The wolf also shall dwell

with the lamb, the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Yea, the face of all nature shall be changed; for "instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." The earth shall be as the garden of the Lord, peace also among all nations shall prevail; "nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah iv. 3.) These things shall yet be. Creation shall "yet" be delivered into the glorious liberty of the children of God.

Again: it has to do with the restoration of Israel. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Ps. lxxviii. 13.) The apostle Paul asks, "Hath God cast away His people?" and immediately gives the answer, "*God hath not cast away His people whom He foreknew.*" Israel's hope is founded on the gift and promises of God to Abraham, Isaac, and Jacob. Scripture abounds with promises of restoration. If the blessings spoken of be figurative, as some will have it, the question may be asked, "What means their present scattered position? Is it not a literal fulfilment of prophecy respecting them. The desolations of their land—is it not a literal accomplishment of prophecy? And when God says, "I will plant them again in their own land, as in former times," what can the meaning be but a literal restoration? For a description of this, see Isaiah lx. and lxi.; neither are those chapters the only proof, for nearly all the prophets confirm the promise. Jeremiah and Ezekiel are plain and very full. Israel, then, has earthly blessing and earthly glory "*yet*" in store for them, when they shall be brought back to their own land, and shall not be two nations, but one, as at the beginning. Then shall they have one Shepherd, and one King shall be king to them all. The sanctuary of the Lord shall be among them for ever, and the name of their city from that day shall be, "JERUSALEM,"—The Lord is there.

But it may be asked, "What special interest has the believer in the return and prosperity of the Jews?" The answer is plain. All that concerns Christ concerns the church. Besides, all the purposes of God are linked on together. 1st. The blessed gathering up of the church; 2nd, the restoration of Israel; and 3rd, the peace and rest of creation.

The hope of the church is very different from that of Israel. The one is *earthly*, the other *heavenly*. The language of the church is, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Peter i. 3, 4.) The calling of the

church is an holy calling. (2 Timothy i. 9.) The blessings of the church are also heavenly in their communication, by the Spirit of God; heavenly as to its support—by the same Spirit; its communion—spiritual and with God; its joys—spiritual; and heavenly glory, its consummation. Blessed even now with all spiritual blessings in Christ. The church is possessed of an endless, eternal life even now, because Christ dwelleth in it—"He that hath the Son hath life." The full development of this life is, however, yet future. The full manifestation of the glory of the church is yet future. The believer has not his portion in this world, neither should he seek it. "*Love not the world, neither the things of the world.*" Neither should the world have any place in his heart's affections. We should not seek its friendship. This brings deadness into the soul. The believer is called to be separate from the world, in desire, aim, walk, and conversation; to be looking, watching, waiting for the Lord from heaven. And are there any moments so sweet as those when the mind and heart is at home with Christ, shut in from the noise and confusion of this vain world? Would the believer change with the noble or great of the earth? No! and though poor in this world, still he can say, "A crown and a mansion awaits me; unfading joys and pleasures await me; robes without a spot or stain; a life without a sorrow, grief, or tear. I hope soon to join in that endless song, every fetter broken, rejoicing in the exhaustless fullness of Jesus to all eternity.

Watch ye, therefore, for ye know not the day nor the hour when the Lord shall come; for the voice of warning is, "BEHOLD, I COME QUICKLY."

Hanois Light-house, Guernsey.

JOSEPH STEER.

ENTRANCE INTO THE MILLENNIAL KINGDOM.

THIS subject has not, I think, been sufficiently considered by the Lord's people. I am thankful for an opportunity of writing upon it in your valuable paper, and hope my doing so may lead to a full investigation of it by your numerous readers. There seems to me no doubt, that while eternal life is secured to all believers, entrance into the kingdom is contingent on certain conditions being fulfilled, in other words, that it is a *prize* (Phil. iii. 14.) The *calling of the Church* is doubtless to reign with Christ; but the question is, how shall we, *as individuals*, be dealt with? Is there not great danger of being blinded, as to our *individual responsibility*, by looking merely at the general promises to the *Church*; but "*every one of us shall give account of himself to God*," (Rom. xiv. 12), and "*we shall all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*" (2 Cor. v. 10.) The right position of believers in the world is to be as Christ was, (John xvii. 18; 1 John iv. 17.) Their mind the same, (Phil. ii. 5); their separation from the world, (John xvii. 16); their love, (Eph. v. 2); their holiness, (1 Peter i. 15); their self-denial,

(Matt. xvi. 24,) &c., &c. Their hope is to reign with Him *over* the earth (*Greek*—Rev. v. 10,) and to appear with Him in glory when He who is their life shall appear. But do Christians, as a rule, come up to this standard? Do they thus resemble Christ? And what if they do not? To take one instance: we live in days of fearful conformity to the world. This is so generally confessed and mourned over, that I need not stay to prove it. Shall this and similar transgressions not affect our entrance into the kingdom? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven.*" (Matt. vii. 21.) It is remarkable in what close connexion some of the most glorious promises are with strong admonitions as to conduct, and in some instances threats for disobedience. For instance, 1 John iii. 2, (quoted by you in "Voice," October, 1867,) "We know that when He shall appear, we shall be like Him," is immediately followed by, "And every one that hath this hope in Him, purifieth himself even as He is pure." Again, Col. iii. 4 (quoted in same article) is followed by, "Mortify, therefore, your members which are upon the earth," &c.; and that chapter concludes with—"He that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons." See, again, Rom. viii. 17: "Heirs of God, and joint-heirs with Christ, *if so be that we suffer with Him*, that we may be also glorified together." Also 2 Tim. ii. 12, "If we suffer we shall also reign with Him; if we deny Him, He will also deny us." And what mean all the warnings in Hebrews? "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. iv. 11.) "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. iv. 1.) "For ye have need of patience, that *after ye have done the will of God*, ye might receive the promise." "Now the just shall live by faith, but if [any man] draw back, my soul shall have no pleasure in Him." (Heb. x. 36, 38.) Again, what are we to understand of Paul's care, lest after all he might be *disapproved*? (*Greek*—1 Cor. ix. 27.) What was it that he counted himself *not yet* (*Greek*) to have apprehended? Was it not the resurrection from among the dead? (*Greek*—Phil. iii. 11-13.) To whom does the Lord promise the kingdom? (Matt. v. 3, 5, 10, &c.) To the "poor in spirit," the "meek," the "persecuted for righteousness' sake." Do these words describe believers generally? If so, the question is settled, all will enter. If not, what of those who come short? If I understand your statements rightly, you believe there will be places with Christ apportioned according to works, (see "Voice," Sept., 1867, page 175); but this, you say elsewhere, is quite a different thing from shutting out any from the kingdom. It is, I think, a difference in degree only, not in kind. You say, (Oct., 1867, page 190,) if certain texts (Col. iii. 3, 4, &c.,) only refer to a "certain elite, who shall by works obtain the reward," you cannot understand this other text, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own

purpose and grace," &c. If this text refers to the kingdom at all, it as much overthrows degrees of glory in it, as exclusion from it. But I do not believe this text refers to the kingdom at all; but rather to the quickening of the soul dead in sins. (Compare Eph. ii. 4-10). I have heard the doctrine of exclusion objected to, as inconsistent with *grace*. I see no force in the objection, inasmuch as "it is God that worketh in us both to will and to do of His good pleasure." (Phil. ii. 13.) Another objection is, that exclusion would cause a severance of the body of Christ, one member with Christ in glory, another not. I reply, is there not a severance now? Some members are suffering on earth, others resting in the place of the departed. Besides, the millennium is not the time of *perfection*. But if there are difficulties which we cannot explain, we can safely leave them in God's hands. He can solve them, and one day we shall fully understand the entire harmony of His Word. Meanwhile, let us beware of explaining away any portion of it.

Eynsbury, St. Neots.

FREDERICK NEWMAN.

Our readers are quite aware that we do not agree with our much-respected brother, Mr. Newman, in the views expressed in the above article. We feel, however, that the Lord may greatly use an investigation of the subject, conducted in a spirit of brotherly love. We will be glad to receive an article from any brother in reply to Mr. Newman. If others desire to write on the subject, we shall be glad to hear from them; but in giving insertion to communications, we must give them alternately, one on each side.

EDITOR.

JESUS THE SINNER'S FRIEND.

RETURN, return poor wanderer,
Forsake each sinful way,
Pursue the straight and narrow road,
Which leads to endless day:
For Jesus lives, and lives to save,
Each soul by sin oppress'd,
Come unto Him, poor sinner, come,
And He will give thee rest.
He saves unto the uttermost,
His love and power are such,
That weary heavy-laden souls,
Can never ask too much!
Oh! ask him then for saving grace,
To melt thy frozen heart,
To take away this load of sin,
And life and light impart.
Go to His cross, poor sinner, go,
And tell Him all Thy grief,
Confess thy sin, unbosom all,
And He will bring relief:
His loving heart is open still,
For sinners such as thee,
Though bound by sin and Satan's yoke,
Jesus can set thee free.
Oh, yes, He is the *sinner's Friend*,
And ever lives to save,
For *this* He shed His precious blood,
For *this* His life He gave,
For *this* He died, and rose again,
For *this* He reigns above,
To take away thy guilt and shame,
And shew that "God is love."

Birmingham.

E. B. MORNS.

MARK IV. 37, &c.

THE pillowed head, serene in soft repose,
 Amid the raging storm, had need of rest.
 No violence disturbed, for he had trust
 In Him, who in the hollow of His hand
 Measures the unfathomed deep; who metes the wind,
 And binds its power, its prevalence defines.
 How beautiful, how touching, how unique
 The weakness that must have restoring rest
 To be in company with power that says,
 In quiet greatness, "*Peace, be still.*"
 No marvel that the men, who there beheld
 The prostrate sleeper, should with wonder view
 Th' obedience of the raging sea: it fell
 At his command, though it had dared t' intrude
 Upon its maker's privacy, the place
 Where He reclined—not overwrought, for that
 Would argue Him deficient in self-rule;
 Yet wearied, so that mind and body too
 Sought for awhile retirement from the scenes
 Of missionary life. And were the waves,
 As well the lashing wind, the messengers
 Of Him who in his malice smote the man of Uz,
 The hedge that God had set stirred up his hate,
 And could He smile it would be when He saw
 The fainting patriarch stript of his all—
 His flocks, his herds, his servants, children, all
 That heart had loved, or, loving not, had held
 As proof of God's esteem; and on himself
 The blotchy hand was laid, and left its mark.
 With tenfold virulence and subtlety
 He seeks the Nazarene: for in the babe
 That cradled in the stall, he saw his mighty foe.
 He could assume the zealot, and suggest
 The way to honor God; or, in the storm,
 That rudely shocked the fragile bark, evince
 Malevolence, at all times ill restrained.
 And was it so? Was He, the Son of God,
 To be the butt of hellish rage; to bear
 The blast and fury of the terrible?
 E'en so; obedience wrought sore grief for Him,
 Thus He was perfected. John must baptize
 His Lord; Satan must tempt his God; and thus
 Fulfil all righteousness. Diverse indeed
 The mode and object of the two; the one
 Consonantly with holiness, and so
 Continuing the line direct, that sprang
 From Eden's ruptured good, when God proposed
 The bruising of the serpent's head. But He
 Whose fate was thus foretold, heard there this word
 That He should bruise the hostile heel; so He
 Pursues His native course, proper to Him,
 Fulfilling thus the primal prophecy.
 Ah! complicated, wonderful, profound!
 Seek not its depth; thy soundings fail.
 Nor men, nor angels, Gabriel's seraph lore,
 Nor all the wisdom of redeemed ones,
 Can fathom this—though very manifest—
 That God's twin instruments, by Him avowed,
 Are good and evil,* intertwined and set
 In close relationship. Art thou perplexed?
 And dost thou hence resolve it much opposed
 To solid thought, irrelevant to peace
 And quiet resting in the God who says
 That He is love? Suspend awhile thy thoughts;
 What now thou canst not reconcile, ere long
 Will all be very plain; and when in light
 Thine eye shall scan these problems intricate,
 All darkness will have fled before the dawn
 That brings its euphraphy to clear thy sight.

Clifton.

W. HOWELL.

* Isaiah xliii. 7; Prov. xvi. 4; Psalm lxxvi. 10; 1 Kings xv. 27, with xvi. 2.

NOTES & QUERIES.

"I think your correspondent, *W. Sellick*, (p. 137.) has greatly erred in his interpretation of the passage found in 1 Cor. ii. 23—29. In the 24th verse, our Lord is said to have asserted of the bread He had broken, 'This is My body.' He then enjoins: 'Do this'—that is, eat this—'in remembrance of me,'—'for this is *my body* broken for you.' But whosoever eats that bread as mere bread, and as having no relation to His body—a mere carnal manducation or satisfying of the appetite of the flesh—does not discern, or distinguish it, in its symbolical character, and therefore is guilty of eating it profanely and 'unworthily.' In all this Scripture there is no reference, I conceive, to the body, the church: and therefore this scripture *does not condemn* those who do not see the body of the church represented by the bread. But in chapter x. 16, 17, we see this representation of the body—the church—beautifully set forth. Here the bread, or loaf, exhibits both the church and the body of Christ Himself: we, the body, jointly partake of His body. 'The bread, or loaf, which we break, is it not the communion, or joint participation, of the body of Christ?' Moreover, (as the text may be rendered,) 'because there is one loaf, we, the many, are one body.' The one loaf, though divided, represents the one body, though many, that partakes of it. There is a body that feeds, and a body that is fed upon. The body does not feed upon itself. In like manner there is but *one cup*; so that, as if with *one mouth*, the body drinks of the blood.

"One loaf"—one cup—the unity of the body is beautifully exhibited here; but it is to be feared that these two aspects of the Lord's supper are but feebly apprehended by the church in general.

"Great sobriety of judgment and tenderness of feeling should be exercised by those who would influence the church in any of its acts of worship, or of spiritual life."

Torquay.

H. C.

NOTICES OF BOOKS.

We only notice such as are sent to us for the purpose.

"Five Important Questions Answered." 1. Why is it that I need to be Saved? 2. What is it to be Saved? 3. What must I do to be Saved? 4. How am I to become a Believer, so as to be Saved? 5. How am I to know when I am saved?" London: Morgan and Chase, 38, Ludgate-hill. These questions are fully answered, scripturally, and in a very interesting manner. It is a valuable little book, (at 1d), and we pray God to make it extensively useful.

"Sowing and Reaping." By R. Govett. London: Nisbet and Co., Berners-street. Norwich: Fletcher and Son. All who know Mr. Govett are aware that he is a man of such ability, as to be able to do full justice to any subject he takes in hand. He states in this little book, that the Lord will reward "according to works." His proof text is Galatians vi. 7, 8. Also that the reaping will be not only according to the *quality*, but the *quantity* of the seed sown. This he distinctly proves by 2 Cor. ix. 6, 7. "He which soweth *sparingly*, shall reap also sparingly; and he which soweth *bountifully*, shall reap also bountifully." He maintains that this relates to a sowing to the flesh and a sowing to the spirit on the part of *true believers*, as well as to the sowing to the flesh alone by the *unregenerate*. In all this we fully agree with our Christian brother. We can prove very distinctly from Scripture, that when the Lord shall come and gather His people together, there will be a judgment of their works and service; followed by rewards *given in grace*, but apportioned to and in connection with their individual "sowing" in the time state. Thus "*whatsoever a man soweth, that shall he also reap.*" There is however

a very important question to which we cannot give the same reply as Mr. Govett. It may be asked respecting the believer who sows to the flesh, "What will be the consequence to him in that day, when *'the fire shall try every man's work of what sort it is?'*" (1 Cor. iii. 13. Will our readers consider the whole passage 8-15.) Mr. Govett says that he will be excluded from "the kingdom." We say that this would violate the integrity of "the doctrines of grace." Our reply would be that he will get his own place in the kingdom, and that that place will be different from that of the "good and faithful servant." We entreat our readers to procure this little book and prayerfully consider the whole question. We cannot refrain from giving an extract in which the writer solemnly deals with a great evil. "God by His Spirit warns Christians—yes, true believers—against sowing to the flesh; for, alas! multitudes of Christ's people do. 'Who is that lady, sparkling with ear-rings and brooches, lockets and rings, gems and chains of gold, with braided hair, robes of vivid colours, and costly array of lace? She cannot be a Christian! Yes, but she is. She sows daily to her own flesh: she has very little to spare for the poor, even of Christ's flock. What will be the issue to her in *that* day which is to come? She will scatter her seed in this bad soil. Well, it will be her loss then. 'Out of the flesh'—as sure as God is true—'she will reap corruption.' Sisters in Christ, lay this to heart! The Word has as loud a voice to you as to others. You have some gold in your purse. What shall you do with it? The flesh says—'Ear-rings are much worn; a handsome pair would greatly improve your appearance.' But there is a consumptive brother in Christ unable to work, needing all the nourishing things that can be procured, but too poor to obtain them. *What if the money to be devoted to ear-rings, were made over to him?* WHICH WOULD BE THE GOOD SEED CAST INTO THE GOOD SOIL?"

"The Last Adam." By Lieutenant-General H. Goodwyn, Author of "Anti-Typical Parallels," &c. London: S. W. Partridge and Co., 9, Paternoster-row. The writer has given us another valuable contribution to the exposition of scripture prophecy,—we think even more valuable than his preceding works, because (as we cannot help thinking) it is more distinct in the different statements, so as to be more easily understood by ordinary readers. Allusion is made to the Lord Jesus Christ in the several characters of "Son of Man," "Son of Abraham," "Son of David," and "Son of Adam;" and a statement is given of the circumstances and events connected with *the coming kingdom*, the title of the Lord Jesus Christ as "THE LAST ADAM, and His personal advent as *'the Second Man, the Lord from Heaven.'*" Much of the writer's exposition refers to "the kingdom"; hence his starting-point may be said to be in the assertion "that the church, the body of Christ, and the kingdom, or sphere of royalty in which her action will be displayed, are different expressions, and mean different things." (p. 67.) His proof is perfectly unanswerable. His remarks on "*the Last Adam,*" and the church as "*the Eve of the new creation,*" are very important. We had marked a passage for extract on that point, (p. 81,) but have not room for it. The writer says: (p. 89) "that the kingdom of the Son of God and of Man embraces three distinct bodies of the redeemed, together forming those three elements which are necessary to every empire, viz., the governing and the governed; or, a ruling power and the subjects;—the Lord Jesus being supreme Head and King. The three bodies are—(1.) The church, or one body composed as at present of Jew and Gentile; (2.) The nation of Israel; and (3.) The heathen nations of the millennial earth." We cannot understand how any true Christian, acknowledging the authority of holy Scripture, can read the General's statements and arguments on these points, with the plain Scripture proofs which he gives, without seeing:—I. The gathering in of the elect church during the present dispensation; II. The full restoration and earthly prosperity of "all Israel," settled again in their own land, and Jesus, as Son of David, King over them; and III. The world-wide spread of righteousness and peace through and by means of restored Israel, as the Scripture says: "He shall cause them that come of Jacob to take root; Israel

shall blossom and bud, and *fill the face of the world with fruit.*" A very interesting part of the book is that (pp. 53., &c.) in which the symbolic image of Daniel ii. is explained. Other important matters come under consideration. The predicted apostacy of "Gentile professing Christendom" is referred to, and it is distinctly proved that it is not the mission of the Church in this dispensation to convert the world. There is also shown that the covenants with Abraham and David shall be made good during the administration of the kingdom; so that universal blessing on the earth comes (as the Scripture predicts) through *Israel* and not by *the Church*. We have only gone about half through the book, and are compelled to lay it aside for a further notice; meanwhile we strongly commend it to our readers.

"The Anti-Ritualist and Protestant Defender."

A monthly magazine for exposing ritualistic practices, opposing popery, infidelity, rationalism, and spiritualism, and for upholding Church and State as by law established. London: W. Macintosh, 24, Paternoster-row. Derby: G. R. Barber, Eagle Printing Offices. Nos. 1 and 2. The ground occupied by this publication is different from our own. We stand on the open basis of our common christianity; the Anti-Ritualist takes that of the "Church of England." We differ also on prophetic views. The Anti-Ritualist believes that Popery or the Pope is the man of sin. We deny it, understanding from Scripture that a personal or individual man of sin will yet rise up. But still we can recommend the periodical; for there is much in it that is most excellent, and any investigation of prophetic truth must be for good, even though the parties differ on points of detail. The magazine will be most acceptable to thousands.

"The Golden Grain Almanack, for 1869."

London: Yapp and Hawkins, 70, Welbeck-street. This is a broad sheet, beautifully arranged, with an interesting engraving of the tabernacle of Israel. We cordially recommend it to our readers. It is remarkably cheap for one penny.

"The Golden Grain Almanack, and Christians Text Book, for 1869. Same publishers. This is a neat little penny book; filled with well selected extracts in prose and verse, and including a text of Scripture for every day in the year. We trust it may have a wide circulation.

"A Handmaid of the Lord. Some Records of Johanna Brooks." London: Morgan and Chase, 88, Ludgate-hill. This little sixpenny book will prove to be a choice instrument in God's hand for bringing many a weary sinner to rest in the Lord Jesus. We have not read such a book since the days we used to sit on a hassock and spell out "The Dairyman's Daughter," or "The Young Cottager." It is edited by our dear friend and correspondent, Miss Carter, of Taunton, and the Lord has put a high honour upon her, in permitting her to arrange and publish so striking a relation of the marvellous working of God's grace. We know personally some of the persons referred to; are well acquainted with the places, too, and can speak from personal observation of the fruits of God's working through this "Handmaid of the Lord," remaining even to the present day. The book should be spread through the wide world wherever the English language is understood, and we are confident that the Lord will greatly bless it. Miss Carter, in sending a copy of the book, writes thus:—"I feel truly thankful for that part of '*Present Service*' in your October number, addressed to my sisters in Christ. Oh! if I could but speak to them as I often *feel*; for a past sorrowful experience has taught me some of the ways of Satan, by which he keeps them *afar off*, and weakens their strength by the way, and weaves around them the meshes of the world, until it becomes like a dimly remembered dream that ever they were called into fellowship with Him—that ever the cup of *His* joy was put into their hands."

"Words of Consolation and Counsel for the Tired and Sorrowful," &c. By the author of "Homely Readings," "Words of pardon and hope," "I will help thee," &c. Ninth thousand. London: Wm. Macintosh, 24, Paternoster-row.

"Words of Pardon and Hope." Same publisher.

"It is time to seek the Lord." A New Year's Appeal.

"I will Help Thee." A Divine Promise for the New Year. Thirteenth thousand.

"Never give up! a New Year's Motto."

All same publisher. Many Christians for years past, have adopted the practice of sending round book-post packets, as tokens of remembrance to their friends. God greatly uses it, and we would stir up others to use the same means. The above are admirably suited for such purpose. They are sound in truth, very interesting in style, and (to use a publisher's phrase) very neatly got up. We strongly recommend them.

Books received, but notices unavoidably postponed.

"How Globes are raised and moved," being the fourth part of "Hints from the Dawning; or the creation story considered under the laws of light and motion." By Edward Dingle. London: F. Pitman, 20, Paternoster-row.

"The Righteousness of Christ, the Righteousness of God:" a refutation of the views generally held by the Christians commonly called 'Plymouth Brethren,' on that subject. By R. Govett. London: Elliot Stock, Paternoster-row.

"The Progress of the Church of Rome towards Ascendancy in England, traced through the parliamentary history of nearly forty years. By J. C. Colquhoun. London: Wm. Macintosh, 24, Paternoster-row.

"The Pyramid and the Bible—the Rectitude of the one in accordance with the truth of the other: 'In that day a pillar in Egypt shall be for a sign, and for a witness to the Lord of Hosts.'" By a clergyman. Edinburgh: Edmonston and Douglas.

"On Communion, Inter-Communion, and its Hindrances." A Dialogue. London: E. E. Crocker, 28, Penton-street, N.

"The Divine Rule Proceeds by Law:" An old sermon, now first published, with a new preface; bearing on the Philosophic and Theological tendencies of Professor Tyndall's introductory address, lately delivered at Norwich. By the Rev. J. T. Goodsir. London: Williams and Norgate, 14, Henrietta-street, Covent-garden.

"The Christian Hero." A Sketch of the Life of Robert Annan. London: Morgan and Chase, 38, Ludgate-hill.

"Lifted Up." The Life of Walter Douglas. Same publishers.

INTELLIGENCE.

We give the following extract from a letter received, to shew what Christians might do for their Master in travelling about:—"I arrived home safely. On my way I saw —; he desired me to say that if you felt led to go to —, you were to make his house your home. I enjoyed my visit to London very much, and have felt it a blessing to my soul in the intercourse I had with Christian brethren. The Lord also enabled me, both in going and returning, and in London, to testify for Himself. I had not one refusal in tract distribution. I put up, before I left home, a great many packets of tracts, each containing one on the Lord's coming and four gospel tracts. I threw a packet out at each station we passed, and wherever I saw men at work on the line. Whenever we stopped, I got out and gave away many. At Retford there was a cattle fair, and the train stopped for some time; so I went into the fair and distributed tracts amongst the dealers. I was also enabled to bear testimony in the carriage, coming up to London and returning we had nearly the same persons in the compartment; indeed, when we arrived in London, we arranged it should be so. When we arrived back, seven of them thanked me for the

comfort they had enjoyed, and attributed it to the influence of the testimony to Jesus I had been enabled to give. Three of them I found to be Christians." The above shews very simply what hundreds of earnest Christians are continually doing.

It is a very important part of our work, to supply many such Christians with the tracts which they distribute. Some purchase from us; as they purchase from others; but those who cannot afford to purchase, are freely supplied by us through the help the Lord sends us in answer to prayer.

Bangor, North Wales.—"With heartfelt gratitude I say to you that the distribution of tracts among that immense gathering of people, exceeded my most earnest expectations; 20,000 of those messengers for Jesus, and bearing too on the important aspect of the church and the world at the present time, were freely given and thankfully accepted. Many thousands were on the ground, busy enough for the god of this world; and by their dress and their manners, evidencing that they cared little for Christ. Young men helped me—young soldiers of the cross, and I believe God will own the effort. You will hardly believe me when I tell you, that this was the first effort at such a tract distribution ever known in North Wales, just as our lectures on the Lord's truth were the first ever given in the same district. May the great Head of the Church own the work as His." The immense concourse of people were gathered from all parts at one of those annual festivals, which are in some respects peculiar to Wales.

Wigtown, Scotland.—"The blessed hope is taking hold of many here. Fifteen years ago few realized it; now there are many, and yearly increasing. I desire greatly that copies of 'The Voice,' were sent to all the ministers around, a few of them have received the truth, and more are enquiring."

Mr. James Scott's Evangelizing.—Our dear brother Scott has been going about from place to place, the Lord being pleased to give him many openings, and greatly to bless his labours. In one of his letters he asks that we would press upon the attention of our readers, Matthew ix. 36, 37, 38. The multitude of the people everywhere desire to hear the simple gospel, and the Lord carries it home to many hearts. Our earnest prayer is that many more true labourers may be sent forth, and that the many now gone out in the Lord's name, may have more of the true and practical sympathy of true Christians. At Perth and Dundee, our brother had blessing. He sailed up the Frith of Tay, to Newburgh, where he found quite an awakened interest, many having been brought to the knowledge of Christ, through the efforts of various evangelists. Dr. Lyell is gratefully remembered for his kind sympathy and help. He is one on whose heart the Lord has powerfully laid "the burden of souls." Mr. Scott then visited Dunfirmline, Alloa, and Tillicoultry, and then he went back to Bo'ness near Blackness Castle, where a brother Gilmour is labouring, and many souls have been gathered in. At Linlithgow, brother Scott had an important meeting. After a visit to Newcastle-on-Tyne, he returned to Scotland, in the border districts. He was kindly received at Makerstoun Hall, and it was his headquarters for a time, as he visited Kelso and other places.

Tracts on the Lord's Coming much Wanted.—We have sent out since our statement last month, 34,000 tracts, a smaller proportion than usual were on the subject of the Lord's coming, and we have not now a dozen tracts on that subject. We trust the Lord will incline some of His people to send us in parcels at once.

Dr. Bell gratefully acknowledges the following offerings received since his last lists:—

For the General Evangelizing.—A. B., Exeter, 2s. 6d. Mrs. M., 6d. P. D., Sunderland, 2s. "From a Christian brother, Ascot, Berkshire, 2s. 6d. "A Baptist Minister," 5s. "Coven-try," 1s. "Nottingham," 2s. 6d. "One looking for the Lord," 3s. "A working man," 2s. E. B., Manchester, 5s. T. R., Dublin, 2s. 6d. "A brother in Christ," Liverpool, 5s. G. R. W., Nottingham, £1. "A fellow-labourer in the gospel, 10s. S. E., Edinburgh, 2s. 6d. A. R., Cardiff, 3s. E. F., Wells, 2s.

E. M., Regent's Park, 5s. "A friend," Newcastle, 10s. "First-fruits to the Lord," Bridgewater, 6d. The Lord has seen fit this month greatly to try my faith about this part of my work. I have many open doors, and as I consider very important opportunities of giving public testimony to the true and blessed gospel of the grace of God. During the last few weeks, my work in this branch of it has been painfully limited through lack of means. I entreat the earnest prayers of all my readers.

For the Voice.—Sales by Mr. Russell, £1 6s. 4d.

For the Ministry in Trinity Room.—M. H., Bayswater, 5s. In boxes, Sept. 27, £2 6s. 8d. Mrs. D., Hampshire. "For your own use," £2. "For any object you may especially desire," £1. "The proceeds of my needle," 5s. "A thank-offering for blessing under your ministry," 10s. M. A. T., Deal, Kent, 5s. E. W., Plymouth, 2s. 6d. A cheque for £3 from Huntingdonshire: £1 to go for "The Voice; £1 for the Lord's work in your hands; and £1 for your own private use." S. S. C., £2. Dr. and Mrs. H., £20. W. G. H., £5. "Devonshire," 10s. Miss W., Queen Street, 2s. 6d. "A widow's mite," 5s. Mrs. W., Cambridge Terrace, 10s. Mr. and Mrs. F., £1. In boxes, Oct. 4, £2 6s. 9½d. "A domestic servant," £1. Miss H., Banbury, Oxon, £5. "One of your children in the gospel," 5s. "For yourself," Oxford, 2s. 6d. "For your own use, with Psalm cvii. 35," 5s. "A brother in Christ," 10s. In boxes Oct. 11, £2 11s. 9½d. Miss R., £2. E. F. N., New Cross, 2s. Misses D. and H., 5s. In boxes Oct. 18, £2 1s. 8½d.

Towards the £100 to send copies of "The Voice" and tracts on the Lord's coming, to ministers and others.—Mrs. P., Langport, Somerset, 10s. Barnstaple, 4s. E. F., Bath, 5s. M. W., London, 2s. 6d. M. B., Kirk Langley, Derby, 3s. 6d. A friend in Huntingdonshire, £1. W. S., 5s. Per Miss H., 1s. T. C. Innerwell, Wigtown, £1. M. E. B., 2s. J. M. Hatton, Hastings, 5s. J. F. Barnstaple, 2s. Another, Barnstaple, 4s. With "Cast thy bread upon the waters," 5s. "A country curate who preaches the Lord's near approach, 10s. "I am praying every day that the Lord would open the hearts of those, who hold the Lord's personal and near approach, to make known the blessed hope throughout the kingdom, by enabling you without delay to send parcels to all ministers and prominent Christians. I wish especially that all the ministers in Scotland had parcels. The enclosed is the fruit of self-denial, for I am only a poor man, though full of the rich hope of soon beholding my Lord. If I could do it I would gladly have sent you the whole £100 by this very post." Glasgow, E. G., 10s. E. M., Regent's Park, 5s. G. B., York, 2s. 6d. In all, £5 16s. 6d.

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| Received for this special purpose, | £61 12s. 6d. |
| Packets sent by book-post &c. to Ministers and others. | 4,745 |
| Number of "Voices" and tracts thus sent..... | 28,280 |
| Expense of transmission with cost value of "Voices" and tracts..... | £78 17s. 10d. |

For the Poor.—C. C., for Miss Smith, 1s. 6d. "A friend, for the poor saints," 2s. T. S., York, 2s. 6d. C. C., 10d. Mr. and Mrs. F., 5s. "For the poor of the flock," 2s. 6d. Miss P., Surbiton, for a special case, 4s. Mrs. B., Tottenham, for a special case, 5s. R. S., for another, 10s. Put into my hand after a meeting by an unknown sister in Christ, 10s. E. W., 2s. 6d. Mrs. V., towards free tea for the poor, 1s. Another, for the same, 1s. 6d. S. S. C., for a special case, 5s. T. W., for another special case, 10s. R. H., Banbury, towards free tea, 1s. The same for a special case, 2s. "A friend," for the same case, 1s. Miss P., Surbiton, for the special case of a poor Christian widow, £1. "The enclosed 15s. is the seventh of a quarter's salary, which I desire to give to the Lord as a thank-offering: 5s. for the evangelising expenses; 5s. for "Voice upon the Mountains"; and 5s. for one of God's poor in this world; but rich in faith." Miss B., Upper Gloucester-place, towards the free tea, 6s. J. E., for the same, 2s. Mrs. M., for the same, 2s. Miss W., for the same, 1s. "A widow's mite," 1s. 6d. T. C., Torquay, "for the Lord's poor," 7s. 6d. "A

young believer, being a thank-offering to the Lord," 5s. Small contributions towards the free tea, 7s. 4d. "The Lord has given me to see the vanity of dress, and I sold some perfectly useless things; the proceeds I wish you to devote to the Lord's poor. Please to put no name": 12s. 6d.

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| Received and expended between May, 1866 and this time in money to the poor, and in the expenses of free teas..... | £178 17s. 8d. |
| Value, on a moderate estimate, of articles received and distributed during the same period, viz., provisions, old clothes, bread, soup, dinner and coal tickets..... | £113 11s. 6d. |

The above does not include any part of money and articles sent direct to Miss Smith for her distribution. This will be given in a future number; neither is there included the sums put weekly for the poor into the boxes at Trinity Rooms, those being dealt with by the deacons. On a special occasion, Dr. Bell received from that fund £2 5s. 6d., which is included above.

Miscellaneous.—Parcel of tracts. Book-post packet. Lot of Magazines. From a friend, a quantity of materials to make up for the Sale Room. F., 2,000 tracts. Mrs. M., a beautiful painting in oil of the Lake of Como, value 5 guineas. Misses H., articles for Sale Room, Value £1 3s. 6d. Two book-post parcels of tracts. Parcel of books. E. S., Newport, Monmouthshire, anti-macassors for Sale Room. A Lady, an embroidered handkerchief for ditto. "An Evangelist," 500 tracts. "A friend," 250 tracts.

Miss Smith's Report.—I have received since my last report, from Mr. S. Darlington, 10s. A parcel of clothes for the poor, from Mrs. N. A parcel of articles for self, value about £1 10s. Mrs. R., £3 12s. for the poor, and £2 10s. for myself. By postage stamps, 2s. W. S., 7s. 6d., "Please spend it as you like." R. T., parcel of groceries to be used for the poor and self. M. L., 2s. 6d. for self. M. D., 1s. 6d. for two poor ones. Articles worth 2s. 6d., Mrs. R., to pay for spectacles for a poor man. 5s. from the country. Parcel of tea, marmalade, and arrowroot. Stamps per post, 1s. Parcel of tea left in my room after meeting for prayer. A flannel jacket for a suffering Christian. Five times on a Sunday a good hot dinner sent in for me. 1s. for a poor sick man. 4s. for a poor widow. E. C., 1s. 6d. towards teas to the poor. Mr. L. towards same, 2s. 6d. M. T., "with much prayer for the Lord's blessing," 3s. From all that I see in my daily visits, I feel that it is going to be a trying winter. There are many very needy and deserving cases that I am visiting now. Old clothes of any kind are always most acceptable. A poor man died the other day whom I was visiting; I was able to help to clothe the dear children. I cannot tell out the many cases, and my thankfulness to the Lord for enabling me to relieve so much distress. And now I pray earnestly that He will incline many more to send to the help of this important mission. We are much encouraged in respect to the Sale Room; the poor will benefit much by that, so that any Christian sending articles made up, or materials for making up, will be helping the deeply-suffering poor, as well as the missionary work. I am always glad to have any lady call on me, and I will give any information about my work to any one who is stirred up to enquire about it. I would like to mention one case; it was a widow, and one who knows and loves Christ. I had 4s. sent to me for her; I went to her, and found that she had been praying to the Lord to send me to see her. When she saw me, she said, "O dear! are you come: all day yesterday I prayed the Lord to send you, and watched for you." She had no expectation of my bringing four shillings, but being greatly tried and much cast down, she hoped I would come and read and pray with her, and that this would comfort her, and just at the very time she prayed I was getting ready to visit her; the help was almost life to her; for just before she had been obliged to part with some article of dress to get a morsel of bread. I have been able to give her 12s. given to me for her. I wish any Christian could just see the joy and gratitude the poor dear woman shewed; and this is but one of many cases.

97, Crawford Street.

SUSAN SMITH.

CHINA INLAND MISSION.

A statement of sad disasters at Yang-Chau having been inserted in the "Daily News," the following reliable information is given from letters received by the last mail:—

"Mr. Taylor, writing in a boat on August 24th, says:—

'The events of the past week baffle all description. We are all on the way to Chin-kiang, and are nearly there. Thanks be to God no life has been lost; and after the experience of Saturday and Sunday, if the loss of our property does not give rise to feelings of joy, it at least appears a very small matter indeed. . . . The house was surrounded by some thousands of rioters,—the natives say 20,000, but this is probably a number magnified by their fears. They dug through the walls, burst open doors, and tried in several places to set fire to the premises; rifled our boxes, drawers, and rooms; searched and took what they valued from the persons of three of the ladies, &c., &c. All of us are more or less bruised. Mr. Reid has nearly lost his eye, and several teeth. . . .'

"From the letters of the other missionaries we gather, that the 18th August was actually placarded about the city as the day upon which the house would be attacked, and endeavours made to set it on fire, irrespective of the natives or foreigners in it at

the time. These placards contained the grossest libels against the missionaries; and in one of them the name of Jesus was blasphemed in the vilest terms. From about the above date until the 23rd, they had been almost in a state of siege, the climax being on the 22nd and 23rd.

"Miss B. writes:—

'We have had to flee from Yang-Chau. I cannot stop now to describe the last few days, if indeed they are describable. The next mail must bring you particulars of events. Meanwhile you will join us in praise to God for saving our lives and limbs, and our most valuable property. The rioters sacked every room but one, in which were all our most important papers, and the bulk of our money. We had to escape for our lives by jumping from the roof over the front of the reception hall. But God so graciously sustained and saved us. Very earnestly I do desire to plead that He will yet take us back to that city for His glory's sake.'

"I hope to give full details of the occurrences, promised by the next mail, in No. 15 of the 'China Inland Mission Occasional Paper,' which will be published, all being well, about the end of November.

"WILLIAM THOMAS BEROER.

"Saint Hill, East Grinstead, Oct. 23, 1868."

"THE VOICE UPON THE MOUNTAINS."

We are much interested in the circulation of this publication, believing that it has already been an instrument in God's hand for rousing up Christians to a fuller consideration of Scripture testimony, respecting the Second Advent of the Lord Jesus Christ. We think it of the greatest importance, that this testimony should be at the present time universally proclaimed throughout the kingdom, and in other countries. We are also encouraged to attempt this, by the assurance, that the Lord is already stirring up a great spirit of inquiry, so that in many quarters there is not only a willingness to hear or read; but an earnest desire for information on the subject. The Editor of "The Voice upon the Mountains" has been enabled to circulate many thousands of his publication, and also along with them great quantities of Second Advent tracts. We desire to strengthen his hands in that, which is so manifestly the Lord's work. And we venture to suggest to our fellow Christians, the propriety of raising, by voluntary offerings, the sum of £100, for the purpose of a general distribution of this publication, together with other tracts on the subject. It is important that there should be a general circulation among all classes, as the Lord may give opportunity; but it should be kept as a prominent object, the sending of copies to all ministers of the gospel throughout the kingdom. There are 36,500 ministers in Great Britain, and each should have a parcel. We also invite our fellow Christians to unite in special prayer for the Lord's blessing on the effort. We whose names and addresses are subjoined, will be glad to receive voluntary offerings. Postage stamps, Post-office orders, &c., to be forwarded to any one on the list, and the whole will be acknowledged in "The Voice upon the Mountains."

J. T. MOLESWORTH, 36, Upper Park Street, Clifton, Bristol.
A. G. BRADFORD, (Major-General), Sheringham, Norfolk.
R. BASTARD, Prospect Villa, Slapton, South Devon.
BENJAMIN F. POPHAM, M.D., Nottingham.
J. A. DEAN, Baptist Minister, Cranfield, Newport Pagnall.
J. C. AXESTER, Albert House, Hesse Road, Hull.
JOHN FERRIS, Moorfields, Bristol.
WM. HOWELL, Walton House, Upper Park Street, Bristol.
T. C. WESTFIELD, Clarendon House, Coburg Road, Old Kent Road.
HERBERT BENNETT, Minister of the Gospel, South Molton, Devon.
R. GOVETT, Surrey Road, Norwich.
BERNARD PIFFARD, Hill House, Hemel Hempstead.
CHARLES WRIGHT, Shakespeare Villas, Nottingham.
JAMES BASS, Olney, Newport Pagnall, Bucks.
JOHN EASON, 43, Greenwood Road, Dalston, N.E.
WILLIAM COALES, Newport Pagnall, Bucks.
JOSEPH CURTIS, Baptist Minister, Brixham, Devon.
T. W. CARR, 27, Burlington Place, Carlisle.
HENRY GOODWYN, (Major-General), 60, Pembroke Villas, W.
JOHN JONES, 1, Modena Terrace, Torquay, Devon.
PHILIP OLLIVIER, Coburg House, Bouley Bay, Jersey.
W. C. STATHER, (Lieut.-Colonel), Woodchester, Stroud.
H. O. MEYERS, The Mans, Harlington, W.
LEONARD STRONG, Brampton, Torquay, South Devon.
ACHILLE MAULVAULT, Pasteur, Guernsey.
T. G. D. BELL, Pointington, Sherborne, Dorset.
ALEX. STEWART, LL.D., Presbyterian Church, Guernsey.
E. B. SPENCER, Tubwell Row, Darlington.

W. T. RUSSELL, 30, Titchborne Street, London, W.
P. E. TAYLOR, 64, Gilbert Street, Hill Fields, Coventry.
JOSEPH MITTEN, Halton, Hastings, Sussex.
P. L. TREESBY, 387, High Street, Cheltenham.
J. J. PARTRIDGE, The Parade, Minehead, Somerset.
E. T. CARVER, Bois House, Chesham, Bucks.
GEORGE WEST, Minister of the Gospel, Buckingham.
JAMES SCOTT, 4, Morrison Terrace, Newcastle-upon-Tyne.
J. WEAVER, 37, High Street, Hastings.
T. P. SINKEL, 45, Colomberie, St. Heliers, Jersey.
J. KEARNEY WHITE, Cahirciveen, Co. Kerry, Ireland.
SAMUEL C. H. PEACH, 8, Collin Street, Nottingham.
W. R. REEVES, Herne Hill, Tunbridge Wells.
T. A. FRY, Brightlycott, Pilton, Barnstaple.
E. THOMAS, K.C.L., Minister of English Free Church, 13, Great Cambridge Street, London, N.E.
W. N. NASH, 14, Manilla Crescent, Weston-super-Mare.
A. J. HAVELL, High Street, Maidenhead, Berkshire.
MONCKTON N. COOMBS, 20, Westbourne Terrace North, W.
JOHN FRANKARD, M.R.C.S., Langport, Somerset.
JOHN MAXTED, 2, Graham Terrace, Walham Green, S.W.
C. G. ROBSON, Pastor, John Street Chapel, Haggerston, N.E.
GEORGE LLOYD, F.S.A., St. Paul's, Darlington.
JOHN BARTON, Kirk Langley, Derby.
EDWARD LOXDALE, 21, Montagu Street, London, W.
THOMAS CRAIG, Innerwell, Garliestown, Wigtownshire, N.E.
M. BAXTER, Minister of the Gospel, 10, Queen Square, S.W.
FREDK. HARPER, Wilcot Lodge, Shanklin, Isle of Wight.

DEPARTING FROM THE FAITH.

(Continued from page 142.)

THE importance of the subject, as connected with "the signs of the times," is a sufficient reason for being both full and faithful in setting forth the various statements. I received the other day a most valuable little book, from which the following testimony is extracted. The writer is "a Presbyterian of the Church of England." *

"Looking at the religious world (as it is called) from the quiet and retirement of a country parsonage, he sees everywhere almost a lack of plain, simple teaching on the fundamental truths of the gospel.

"The church and the world are so intimately connected, that we can hardly tell the members of the one from the other. A fearful compromise is being made between the two. Men are striving to hold Christ with one hand, and the world, the flesh, and the devil, with the other. Plain speaking, you say; but no less true than plain. The modern pulpit, as a whole (thank God there are a few, but oh! how few, exceptions), aims more at the head than at the heart. There is eloquence in abundance; there is intellectuality; but the one thing that alone can save the soul is wanting—the simple gospel of Christ. (Romans i. 16.)"

I will further notice this book in another place; and as I wish, as far as possible, to bring our present subject before my readers in the words of others, I now ask their attention to the following extract from a letter just received from one of my correspondents:—

"Since I met with your publication, I have been led very carefully to consider present signs of the times, and feel deeply impressed with the truth of many things which you state. I have travelled much in our own country, and attended many places of worship. The character of the preaching is entirely altered. A certain class of useful laborious ministers, of which I knew many, forty or fifty years ago, seems to be dying out amongst us. Plain, and often rather uncouth in manner, but men of sterling, honest worth, labouring for souls, and men of prayer, looking to God alone, and not fearing the face of man; they gathered round them companies of believers, whose souls were truly fed with spiritual food, whereby they grew in the true and powerful vigour of the divine life. And what class of men are taking their place? Young students from the colleges. Some of them very godly—others of them full of intellectual pride—all of them very inexperienced; surely not fit, being so new in the way, to be guides and pastors over companies of believers, many of whom are men twice and thrice their age. Thus, even where the truth is given, there is a weak and superficial character in the testimony. And really, as is acknowledged on all hands, there is a rising up of error—*fundamental* error, seeing that the doctrines of God's free and sovereign grace, with the absolute need of the Spirit's work in conversion, is made to give place to exhortations to the poor creature who is expected to work his way to God, and by good works merit the pardon and favour of the Most High. We have fallen on evil days, and our only hope must be in the Lord. He will, it may be, give His true people to see and understand where our true failure is, and stir them up to a true and believing dealing with Himself about it. I pray that He may abundantly bless you in all your labours. I am confident that He is with you; for I see your efforts to be rightly directed, as you go to the very root of existing evils."

All this is very true. No Christian having opportunity of observation, but admits it. Surely there should

* "God's Thoughts of His People, the Ground of their Confidence, and the Rule of their Life.—Psalm cxxxix. 17." By a Presbyterian of the Church of England. London: Hamilton, Adams, and Co., Paternoster-row.

be much searching of heart, with self-abasement before God. All this weakness must spring from some cause in ourselves. What is that cause? I will not now answer the question. My desire is to lead *thoughtful* readers to think for themselves. But does not Holy Scripture lead us to expect such a state of things? What means all that which we read about "*perilous times*," and "*the apostacy*," which should prevail in "*the last days*"?

A prominent feature of the present times, in this "departing from the faith," is the so-called liberality which makes all "religions" to be alike. "So long," they say, "as a man lives a good life, it does not matter what he believes in the way of religion." A recent leading article in the *Daily Telegraph*, refers to some Mahomedan ceremonies performed in Westminster Abbey, when Dean Stanley himself introduced some Hindoo prince, with his retinue, walked at the head of the procession up to the grave of the late Lord Canning. The writer then adds:—

"There is also a Crusader or two asleep in the Abbey crypt, whose sword of stone should almost have rattled as the followers of MAHOMED thus ventured to kneel, and pray, and perform their heathenish rites before the altar of the cross. But, if Islam will teach Christendom such lessons as this dark prince has taught us by his pious visit, then, in spite of mitre and cowl, and dead Crusaders, let the followers of the prophet enter when they will, and pray to ALLAH in the house of God. Kneeling on the grave of the Christian Lord, the Pagan Prince teaches us all, that justice, mercy, and beneficence are religions the wide world over. He teaches us by his flowers not to forget our dead, nor to dread death, we who have CHRIST and 'the mansions' of the Father to set against SIVA and SWEROA; and he teaches us by his prayers that the hour is not only 'coming,' but 'now is,' when it matters nothing whether 'a mountain' in Jerusalem, whether the Jumma Musjid, or Westminster Abbey, be the place of worship, since the spirit of worship, and the Father worshipped, are still and always One. Did those muttered adorations fall short of the Father's ear because the funeral prayer of the Koran was whispered instead of Litany or Collect, and because Allah was the name invoked in place of Jehovah? As little, we think, as the English blossoms failed to express that thought of tenderness, loyalty, and faith which their Oriental congeners utter in fragrance on many renowned as well as nameless graves in India. Consecrated to a wider belief and a higher Christianity than ever, we are inclined to think the Abbey has become a nobler shrine than before, now that the Mussulman's truth, "*There is no God but God*," has been so lovingly and unconsciously inculcated there by the Moslem Prince."

These are ominous words—they suggest many solemn thoughts and forebodings of the future; but we cannot now pursue the subject. May the Lord grant unto His people an understanding of the times in which they live.

We believe the following extract from a letter received after the above was in the hands of the printer, will be read by many with deep and painful interest:—

"When you delivered that complete and unanswerable exposure of the evils of 'Rationalism' the other evening in Trinity Room, were you aware of the discussions going on in two neighbouring congregations on the subject? The appointment, by Mr. Freemantle, the Rector of St. Mary's Church, of Mr. Fowle, to be vicar of St. Luke's Church in the same parish has caused the greatest distress amongst all true Christians. He publicly advocates many of the false doctrines which you referred to in your lecture. He denies the eternity of future punishment; the full inspiration of the whole Word of God;

and the reality of that new birth, which you and other evangelical ministers of the gospel declare to be necessary to the salvation of souls."

The writer goes on to remark on the great importance of having a full testimony to the whole of God's revelation, in a district where this fearful *Rationalism* is so much preached.

We have also had sent to us a number of *The Record*, (Church of England newspaper), in which a long article appears, filling two columns, referring in very strong and faithful language to the above matter. All this only tends to prove the correctness of the testimony we have been giving in this publication for months past—that A TIDE OF INFIDELITY AND "RATIONALISM" IS SETTING IN, AND ONLY GOD'S MIGHTY POWER WILL PREVAIL TO PRESERVE A TESTIMONY FOR TRUTH IN THE MIDST OF US.

(To be continued.)

EDITOR.

CHEERING WORDS.

THE Father's way is all right. He doeth all things well. Tried believer, in the midst of your deep sorrows, see that your hope is fixed on Christ, the beloved One, in whom the Father delighteth. Your eternal interests are well secured in that covenant which is ordered in all things and sure. It is the uncreated and eternal Jehovah who keeps you, and He can never fail.

The way of the child of God on earth is one full of earthly sorrow. This often makes us sad. To one, God sends bitter adversity; losses come, and friends forsake. To another, it may be the sad bereavement; in an hour, like Jonah's gourd, the joy of the daily life may be cut down; the darling of the heart may be taken, leaving an empty blank, and a cutting wound. 'Tis Jesus must fill the blank, and heal the wound Himself. All is well!

"We expect a bright to-morrow:
All will be well;
Faith can sing through days of sorrow:
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well."

Believer! He Himself hath done it. It is very difficult to realize that such a stroke is the very best thing that could happen to you; yet so it is. We are on a wilderness journey; but are led by a Father's hand. "These things will I do unto them, and will not forsake them." Would a kind, loving father mislead his child? Would he correct that child without occasion? God gave His Son to die for us. In that is the measure, as well as the proof and pledge of His love. The hand that gave us CHRIST, can only give us every good thing. Rebellious soul—murmuring spirit! Hush, be still! He has taken away the beloved partner, leaving those behind who will never know their loss. It is a Father's doing. It may be that an idol came in between thy Lord and thee. Trace out the Lord's ways. See the

occasion of the trial. The lesson will be good, though learnt in so painful an experience. The good and wholesome lesson may serve thee all the rest of thy journey. In the Canticles we have the Bridegroom saying:—"Let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely." What a sweet companion Thou art, most precious Jesus! the heavenly Lover! This beloved one is gone from my gaze for a little, that I may look more at Thee! It is often through the deepest affliction that the Lord presses sweetest music out of His people.

And it is only for a "little while." We look on to the great meeting above, and the weary heart is still. Bright anticipation gives the silver lining to the darkest cloud.

"And His rest will be the dearer,
When we think of weary ways,
And His light will seem the clearer,
As we muse on cloudy days.
Oh! 'twill be a glorious morrow,
To a dark and stormy day;
We shall recollect our sorrow,
As the streams that pass away."

Queen's Road.

S. S. COOK.

A LIFE OF FAITH.

CHAP. IV.

MR. Roberts had not been long in London until he found that the God in whom he trusted was there also, making his way plain before him. The following extracts from a little book before us* will carry on the interesting history.

"A London minister, preaching to his people in the autumn of 1851, saw before him a man of singular appearance. He was exceedingly tall, and rather stooping; his clothes were cut after an antique pattern, and consisted of home-spun cloth of snuff-brown colour. He wore no neckcloth; but had the collar of his woollen shirt buttoned closely round his neck. His hat was broad-brimmed, and but for the collar of his coat, he might have been regarded as a "ministering friend" from a remote provincial district. When the service was over, the stranger came forward to speak to the preacher. The countenance of the man correctly expressed his character. His soft liquid eyes, and a voice of uncommon sweetness, gave utterance to a heart full of love and tenderness. . . . It soon became evident that he was a man of genuine apostolic spirit. . . . He stated that his object in coming to this country was to find the means of proceeding to Rome. . . . The minister heard with interest the words of the stranger. . . . He was set to work to visit the poor of the locality, and after a while he became an inmate of the minister's family. . . . Mr. Roberts would not eat the bread of idleness. Every day, from early morn to

* "The Christian 'Brave,' or some remarkable passages from the life of Mr. A. Roberts, of Connecticut, U.S." Edited by Rev. T. Seavill. London: Elliot Stock, 62, Paternoster Row.

nightfall, he was engaged in works of mercy. . . It is not intended to represent him as faultless; nevertheless, it is a fact that, during the period he remained with the minister's family, extending over several months, they saw in him nothing to blame, save a *rigorous self-denial which sometimes appeared excessive.*"

Mr. Roberts got the same character from many others besides the writer of the little book before us; and they were able, instead of blaming him, to give God thanks for the marvellous power of grace in the case of a dear man who so evidently lived for others and not for himself.

The history may now be carried on in the following extract from a letter from Captain Fishwich, of Appledore:—

"On the 15th August, 1852, I arrived in *The Billow* at Falmouth, and a few days afterwards Mr. Fox said to me that he had received a letter from Mr. Edmund Fry, in London. I read it. It stated that there was a godly man in London, who wanted to go to Rome, believing that God would use him in the conversion of Romanists. Mr. Fry said in the letter—'We can only compare him to one of the primitive Christians in the early ages. His purpose is to walk there, if he cannot get a vessel the whole way. I should be glad to know if you have a vessel going, and what the cost would be.' On reading the letter, I felt it would be a great blessing to have such a man on board, and I said at once to Mr. Fox, that if he gave me a cargo of fish for the Mediterranean, I would take him myself without any charge. Accordingly, about the 15th September, I loaded at Mevapisey, and being all ready for sea, our dear brother Alfred Roberts arrived and sailed with us, with a fair wind, bound for Leghorn. Dear Roberts was very ill, and my son John, who was chief mate, said he would not live; I said, however, from my observation of the dear man's ways, that God had a great work for him to do, and that He would preserve him. I had to feed him with a spoon, he was so prostrated; but when we arrived in the Mediterranean, we were able to get him on deck, and he improved. I used to converse and pray with him, and he gave me, in a very humble spirit, an account of his past efforts. We arrived at Leghorn on the 6th of October, when he continued to live on board the vessel, going on shore as he was able. There he was earnest in seeking opportunities for doing good. He met with several of his countrymen, especially with five captains of large American vessels. He continually spoke to them of Christ and His great redemption, and warned them of the wrath to come. They shortly began to try to shun him, he was so faithful; but he continued to pray earnestly for them, and they all came to value him. Before he left he had full opportunity of preaching the gospel in each of their five vessels. I also preached, and each evening of eight weeks we lay in Leghorn, there was preaching and visiting the vessels all through 'the mole.' About sixty English ships were thus visited continually by brother Roberts, and I believe every one on board each, from the captain to the cabin boy, was personally dealt with in kind loving testimony for God, by this true '*man of God.*'

It is very remarkable how he gained access to their hearts. They all came to love him. Many appeared to be converted. One captain who had been a man of intemperate habits, on leaving Leghorn for Dublin, wrote Roberts a letter, enclosing him half a sovereign, and asked him to accept it as a token of love. This captain went afterwards to Melbourne and there departed this life. Our brother Roberts often went through the city of Leghorn with me, when his appearance always attracted much attention. Six feet four inches in height, with every appearance of a broken-down constitution, nothing round his neck, and very peculiar clothes, every eye rested on him. He circulated many books and tracts, and truly wore himself out in the Lord's service.

"Dr. Stuart of Leghorn, himself engaged in the Lord's service, took much notice of him, and wished him to remain in Leghorn, and carry on missionary labours. We met the doctor one day, and he asked Roberts about his mission, and what he intended doing if he got to Rome. He answered in my own hearing—'*To sweep the streets of Rome, if God was but pleased to use him in the salvation of one soul.*'"

10, Harley Road, N.W.

T. GEORGE BELL.

THINGS TO COME.

"He that shall come, will come, and will not tarry."—*HEB. x. 37.*

THE voice of the nation is heard far and wide,
Now hoarsely in passion, now boastful in pride,
Now deep, angry, vengeful, and heralding doom;
But only a whisper of judgment to come.

Her rulers are banded in impious accord,
Are banded in hatred of earth's rightful Lord,
Resisting His might who appointed the rod,
And braving their fate, the derision of God.

The priest, pale with terror, and jaded and old,
Is muttering, and trembling, and clutching his gold,
And dragged out reluctant, and shrinking, and loth,
Is drinking the dregs of the wine-cup of wrath.

His foul-mouthed opponent exclaims in his glee,
"There's no God in heaven, there's no God for me";
Proclaiming with heated and feverish breath,
His agreement with Hell and his compact with Death.

'Tis the power of darkness unbroken by light;
'Tis ignorance brooding in fetters of night;
Pride urging man forward a perilous pace,
On his godless career in her deadly embrace.

'Tis madness, a tempest that brooks no delay,
Destructive, relentless, resistless her way;
See, surging and swelling, a hurrying flood—
Man, arming to battle, to battle with God.

All is hushed. Hark! a voice has arrested the earth,
She staggers and reels in the midst of her mirth;
'Tis the war-shout of God, going forth in His might,
The nations to call to prepare for the fight.

He has come, who was coming His foes to defeat,
He has come, who was coming His people to greet;
He revisits that land which He left in regret,
And stands, as of old, upon loved Olivet.

Hemel Hempstead.

B. PIFFARD.

EXCLUSION FROM THE KINGDOM.

THE doctrine of Exclusion from the Kingdom of God of believers who, in the inquisition of Christ at His appearing, shall be judged as defaulters or short-comers, has recently been presented as the teaching of Scripture, and in "The Voice" of November, has been advocated by our brother F. Newman. This doctrine is in importance second only to the doctrine of Salvation by the grace of God through faith in the Lord Jesus Christ: in the propounding of it therefore and in the receiving of it much lowliness and guilelessness, much spiritual discernment and aptitude, and much "fearing and trembling" are demanded. In the ardent advocacy of it certain considerations seem to have been overlooked: let us now entertain them.

That the marriage of the Bride is to take place at the coming of Christ, and that Christ and His Bride are to reign in the Kingdom, is the admitted teaching of Scripture. If then the Bride be composed of all the believers in Christ of all the ages, and of all the believers because they *believed*,—because "foreknown and predestinated and called and justified" *in grace*, and now to be glorified because *justified*, and because *accepted in the Beloved*, our inquiry is closed; the Bride consists of "the flesh and bones" of the Bridegroom, and the Marriage is of *all* the members with their life-giving Head;—there is no Exclusion. If however, the Bride be composed of *select* believers—of the preëminently faithful and fruitful, the strictly obedient, the closely observant, and the ardently attached,—is this discriminative law of constituency to be applied to those believers only who shall be alive at the Appearing, or to all the multitudes of all the generations of the whole believing Family, that is, to the teeming multitudes whose bodies are now bursting their graves, instinct with life and "incorruption," arrayed with beauty, "glory, and power," "immortal, spiritual, bearing the image of the Heavenly," *all*, yea, *all*, the very similitudes of the King? If the teachers of Exclusion hold that this law of constituency applies solely against the Unready and Unworthy of *that Day*, whilst the hosts and legions of "the fallen asleep" and now emerging and ascending enter, without exception and without test or question, into the membership of the Body and constitution of the Bride, surely they should cite the Oracles of truth, or render argument and reason for this grave specification: if, disclaiming this monstrous dogma, they hold that all, yea, all the Holy Offspring of God shall, in order to the determination of their worthiness of the kingdom, and in order to their admission or exclusion, be subjected to the standard of obedience and attainment, that is, Responsive righteousness and goodness, surely again they should cite the authorizing Word or show ground and reason; or, how much the rather, should they acknowledge that their dogma is devoid of authority from the Word, involves countless and sore perplexities, and has ground and weight and congruity only upon the scheme of the personal and proper sufficiency of the Redeemed man to accomplish his perfection in godliness and goodness, and of the standing of such man and

accountableness of such man as the *once-for-all* enlightened and quickened and capacitated, rather than the perpetual eleemosynary of the inshining and inworking of God; as the competent and solvent servant rather than the supplied and sustained and *still-succoured* son; as the subject indeed of Law rather than the *continuing* object and beneficiary of Grace. "Work out . . . for it is God that *inworketh*." "Keep thyself (in the love of God, from that Wicked one, &c.) for it is the power of God that *keepeth*."

Again, all the saints, both the fallen asleep in Christ and the remaining alive, shall appear (before the judgment-seat of Christ) in *glorified bodies*. Whither in these radiant habiliments are the "Excluded from the Kingdom" to betake themselves, and where to dwell? What the fashion and what the purpose of their intercourse with the unregenerate masses "without the city"—"the dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie?" What their occupations, engagements, works, and with what object? Their "glorified bodies" need no support from labors in the arts and crafts and professions; and their "spirits" "created in righteousness and holiness," the "workmanship of God created in Christ Jesus," effluences from the Father of lights and the Fountain of good, are *now* wholly sanctified (separated) from fleshly filthiness, fleshly contradiction and conflict, and all fleshly connection and relation. Or, as meeting this our counter-position and counter-reasoning, is it taught that the discrimination betwixt the thoroughgoing saints and the shortcoming saints does not demand that the *whole* Body, the *whole* "Fullness of Him who filleth all in all," the *whole* substance and person of the mystic Christ, should "appear before the judgment-seat;" but, that it will be effected in the raising and transfiguring of the approved portion (approved before and without the judgment!) and in the leaving in their graves or in their unchanged bodies of the disapproved others? How numerous the difficulties here! How licentious the speculation! How defiant of the revelation that we all shall be *manifested* (*i. e.* *discriminated and declared*—*φανερωθῆναι δεῖ*) BEFORE THE JUDGMENT-SEAT OF CHRIST!

But it is time to take notice that these our embarrassments and inquiries concerning the dwelling-place, the intercourse or associations, and the occupations and employments of the Excluded, are all considered and determined in the Scriptures of truth. "That evil servant . . . the Lord shall cut off, and appoint his portion with the hypocrite; there shall be weeping and gnashing of teeth." (Matt. xxiv. 48—51.) "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Matt. xxv. 30.) "If thy hand offend thee, cut it off . . . if thy foot offend thee, cut it off . . . if thine eye offend thee, pluck it out . . . it is better . . . than, having two hands . . . two feet . . . two eyes, to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Mark ix. 43—48.) From these and other Scriptures well known and too numerous to be cited we learn, that the "Excluded"

are not amongst "God's servants the prophets, or the saints, or them that fear His name, small or great," or of the raised and transfigured dead, or of that refulgent company in array before the judgment-seat of Christ, but are the wicked *LIVING*, they of whom "the Son of man, coming in His glory, shall be ashamed;" they who, having "denied the Lord before men, shall by Him be denied before the Father;" they who, "not knowing God and not obeying the gospel of the Lord Jesus Christ," shall, when the Lord shall come to be glorified in His saints, have vengeance in flaming fire and be punished (*i. e.* shall make expiation) with "everlasting destruction." *These*—these "children of disobedience," these sons of perdition, these "sinners and enemies," these, whether open opposers or glowing professors, these "workers of iniquity" without (the Visible church) or "offences and scandals" within it, *these* are the objects of the awful denouncement, "They shall be gathered out of the kingdom, and be cast into a furnace of fire;" "they shall be cast into the outer darkness, where there is weeping and gnashing of teeth." Here let the "Beloved of God" take notice, that all these and all other passages which declare the award of the Excluded to be "the outer darkness," "the weeping and wailing and gnashing of teeth," "the place and portion of the iniquity-worker and the hypocrite," are not less than strict and exact equivalents with Matt. v. 22—30 and xiii. 41—50, Mark ix. 43—49, and other Scriptures wherein this award is declared in the further terms and expressions (see verses 42 and 50 of Matt. xiii.), Hell, the prison, the furnace of fire, the fire that never shall be quenched, and the worm that dieth not, terms, therefore, or designations utterly without relevance or significance to the men begotten by God into Eternal life, and predestinated and called by God to the Kingdom and Glory of Christ.

Clifton, Bristol.

(To be continued.) J. T. MOLESWORTH.

GRACE AND GLORY.

NEVER was there a truer saying than that of dear Bunyan's: "What God says is good—*is good*; though all the men in the world be against it." Now God has said: "It is a *good* thing that the heart be established with *grace*." Good—not only because it brought salvation to us when we were ruined sinners, nor because it follows us every step of our journey in the wilderness; but good, chiefly because, by having the heart occupied with "the God of all grace," as revealed in His Word, we are led to "*glorify Him* in our bodies and spirits, which are His." There is nothing that will lead the heart up to God, and give power to serve Him from a right motive, but a present realization of His *love*. What was it that gave Antipas power to hold fast the name of Jesus in wicked Pergamos, where "Satan's seat" was? What won from the lips of his Lord that glorious title, "*My faithful martyr*"? Did

the fear of being "excluded from the kingdom" wring from him faithfulness to God's truth, when other men were trampling it under foot? Nay, but *love* was the power. Jesus had been a faithful martyr for Antipas, and Antipas, in the power of the same love, became a faithful martyr for Jesus.

Again: "It is a good thing that the heart be established with grace," for the following reasons: By "the election of grace" we were *chosen* in Christ before the foundation of the world, (Ephes. i. 3.) By grace we were *called* by the gospel, (Gal. i. 15.) By grace we *believed* the message of God, (Acts xxxviii. 27.) By grace we were *justified*, (Rom. iii. 24.) In grace we *stand*, (Rom. v. 2.) Through grace we have *everlasting consolation*, (2 Thes. ii. 16.) And while waiting for the grace that is to be brought unto us at the *appearing* of Jesus Christ, (1 Peter i. 13,) we are taught by the same grace to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world," (Titus ii. 12.)

And oh, how very solemnly does the word of admonition come to us from Old and New Testament alike! "Love not the world, neither the things that are in the world," said the Spirit by the apostle. "Arise ye, and depart; for this is not your rest," said the same Spirit by the prophet. And why are we not to love the world? why is it not to be our rest? Does He say, "Because it is unsatisfying, and sorrow and sickness and death are here? Nay, but—" *It is polluted.*" He appeals to the "affections" of the "new man," whose "life is hid with Christ in God." He would have his "senses exercised" to discern, that no rest is fit for the *Child* but that of the "*Father's house*," a rest so holy and so blessed, that it can be *His* rest as well as ours. The unclean bird sent forth from the ark went "to and fro" till it found its own element in the midst of corruption and death; but the dove (beautiful type of the church) though it feared not "the snare of the fowler," yet it "found no place for the sole of its foot" on the unpurged earth. And what will produce this heavenly mindedness? Nothing but a realization of God's love. "Believing the grace of God *to us* produces grace *in us*," and grace in us makes us long for the consummation of grace in the glory. The two things, indeed, are intimately connected in the Word. The psalmist looked forward to the cross and could say, "The Lord *will* give grace and glory." We can look back upon it and say, "The Lord *has* given grace and glory." "Whom He justified, them He also glorified." This was done at the cross.

And most important is it to remember, that every child of God will enter the glory on the same ground as that on which he is now accepted by God in and through Christ. This is clearly taught in Col. i. 12—14: "Giving thanks unto the Father, who *hath* made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and *hath* translated us into the kingdom of His dear Son; in whom we have redemption through His blood, the forgiveness of sins." Also in 2 Tim. ii. 16, where Paul speaks of "the *salvation* which is in Christ,

WITH *eternal glory* ;” and again, in 2 Thess. ii. 14 : “Whereunto He called you by our gospel, to the obtaining of the *glory* of our Lord Jesus Christ.” Peter, too, speaks of himself as being, while yet in the body, “a partaker of the *glory* that shall be revealed.” There is an *inseparable* connection between “the gospel of the *grace*” and “the gospel of the *glory*” of God. In Rom. viii. 30, we have the Holy Ghost’s summary of the whole matter. Mark well each link of the chain. “Whom He did *predestinate*, them He also *called* ; and whom He called, them He also *justified* ; and whom He justified, them He also *glorified* :”—one end of the chain in the eternal counsels of Jehovah, the middle of the chain at the cross, and the other end fastened on with almighty strength to the throne of God and of the Lamb. Will any man attempt to take away one of these links, or seek to sever them to insert one of his own? Yes, unbelief will even dare to do that. Very sad indeed is it to reflect, that there is in this “land of bibles” a vast religious system, which not only in its teaching entirely ignores the blessed truth of the believer’s present and perfect standing before God, as “accepted in the Beloved,” and his consequent “meekness for the glory ;” but even casts out of the pale of her communion many of God’s beloved ones who believe and teach it. Yet even Job, in a darker age, and without the fuller revelation of God which we possess in the New Testament, could speak with joyful confidence of that day when he should “see God.” And what was the ground of his assurance? Was it because he was so holy a man, that God could challenge Satan to find a flaw in his conduct? “Hast thou considered my servant Job, that there is none like him in the earth : a perfect and upright man, one that feareth God, and escheweth evil.” What a character ! Which of us can lay claim to it? But was this the ground of his confidence? Did the consciousness of his being a God-fearing man fill his heart with “joy unspeakable and full of glory,” in prospect of “seeing God?” Nay ; but faith did it all—faith in Another—faith in that which should, centuries afterwards, become a matter of history, even the death and resurrection of Jesus. “Oh, that my words were now written ! oh that they were printed in a book ! that they were graven with an iron pen and lead in the rock for ever ! For I know that MY REDEEMER LIVETH, and that He shall stand at the latter day upon the earth ; . . . whom I shall see for myself, and mine eyes shall behold, and not another.” Truly Job had “sinless perfection,” or he never could have so spoken ; but his perfection was that of a risen and glorified Redeemer. And does not every renewed heart rejoice while reading the blessed story of the thief on the cross—a perfect contrast to Job, as to his past life ; but he went to be with Jesus in Paradise on exactly the same ground—confessing with his mouth the Lord Jesus, and believing in his heart that God would raise Jesus from the dead. The thief could not have entered that holy place, though in the company of Jesus, had he not possessed “entire sanctification.” But how did he obtain it? Not by means

of a holy life, most certainly ; but “through the offering of the body of Jesus Christ once for all,” (Heb. x. 10.) As with Job, so with the thief, that *alone* was his meetness for “the inheritance of the saints in light.”

But we never get the full blessing of any truth until we look at it from God’s point of view. We are so selfish, and in the multitude of our thoughts concerning *our* salvation, *our* happiness, and *our* heaven, we forget that all these (wonderfully blessed as they are) are only the means to an end—the end being God’s *GLORY*. He does it all “according to the good pleasure of His will, to the praise of *the glory of His grace*”—“that in the ages to come He might show the exceeding riches of His *grace*, in His kindness toward us through Christ Jesus.”

Oh, for a better understanding of the Scriptures ! especially in these “perilous times,” when “evil men and seducers,” under “a form of godliness,” are blaspheming God’s anointed, most holy, and ever blessed Christ—tearing His Word asunder at the tribunal of their proud and perverted minds. Look, fellow believer, at that list of evil characters enumerated by Paul in the third chapter of his second epistle to Timothy, and then mark well, at the end of that chapter, what is God’s bulwark when these flood-gates of hell are opened :—“*All Scripture is given by inspiration of God.*” That is a citadel which cannot be overthrown. Then let the Christian’s watch-word be, “The Word of the Lord shall stand for ever !” The devil may pervert, but he cannot answer Scripture.

But may we never forget that it is “The Word of God’s *Grace*.” When Paul parted from the Ephesian elders, after warning them of “grievous wolves” from outside the church, and of men from within “speaking perverse things, to draw away disciples after them,” he commended them to God ; but not to God only, but also to “the Word of His *grace*,” showing the great importance which the apostle attached to the written revelation of God’s grace in Christ. “Search the Scriptures—they testify of Me,” said Jesus—even the entire Word—from Genesis, which opens with the promise of a Redeemer, to the last verse of the Book of Revelation, which reads : “The *GRACE* of our Lord Jesus Christ be with you all. Amen.”

Paddington.

JOHN ELLIOTT.

A STUMBLING BLOCK.

A COMMON cause of discouragement with many earnest seekers after truth, is the inherent depravity of heart which they feel, and of which Satan is ever ready to take advantage. Each one of us can testify to this latter fact, to our own sorrow and shame ; but have we any right, as Christians, to be discouraged on account of the inherent depravity of the human heart? Surely not ; because our human heart will continue to be a human heart until we are finally delivered from this

"body of death." And if the Scriptures do not give us *peace* through faith in the blood of Christ, whilst we have still the depraved heart within, we never *can* have peace in this life. And yet, "peace with God" is the very peculiar possession of the Christian. For a Christian is one who is reconciled by Christ Jesus. (2 Cor. v. 18.) A Christian is one who accepts Christ's death as his own; one whose sins were all left in Christ's grave; one who, in Christ, rose from crucifixion and the grave with Him, and with Him into a new life; one who *now* is in Christ, and is *not separate from Him* as to acceptance, and with regard to sin in God's sight; for if God is not looking upon us in Christ, "who is able to stand before this holy Lord God?" But Christ possesses perfect peace now with God, since He *has* passed through condemnation on account of (imputed) sin; and as there can be no more condemnation for Him, neither can there be, therefore, for "them which are in Christ Jesus:" for His death is counted to them, and *peace* is their's therefore, as much as it is Christ's. If I am a Christian, I am at peace with God, whether I know it or not; for inasmuch as I am a Christian, my sins were condemned at the cross, and in Christ I died. So that, "as He is, so are we in *this world*."

But surely, if we *have* peace with God, we are bound in all humility and thankful joy, to acknowledge the ground of it, and to rejoice in the sufficiency and completeness of that ground; for we rest our faith upon an accomplished fact, and not upon any work now progressing—looking *back* to the cross, for there our peace was made, because there our sin was judged.

The men of Beth-shemesh were smitten "with a great slaughter," simply because they looked into the ark of God. But they had to remove the mercy-seat to look in—the mercy-seat, *sprinkled with blood*—from above which God told Moses, "I will meet with thee, and I will commune with thee," (Ex. xxv. 22.) Moses could meet God in "perfect peace" when the mercy-seat was covering the law; because God looked down upon shed blood, and in the value of that blood Moses could meet with Him *there*." And "Christ is our mercy-seat, sprinkled with blood:" and because God looks down and communes with us *there* (in Him), we have peace through that blood, knowing that it signifies *our* death accomplished, our condemnation passed.

The men of Beth-shemesh might well exclaim, "Who is able to stand before this holy Lord God?" when they put aside the mercy-seat; for then they would meet God on the law, and could not stand a moment *there*, (Rom. iv. 14; James ii. 10;) they *might* have had peace, but disregarded it.

And now, with the glorious light of the 9th of Hebrews shining upon all this, having an High Priest, who "by His own blood entered in once into the holy place," and "obtained eternal redemption for us," having the Mediator of the New Testament," and having that "death of the Testator," which was a necessity, shall we refuse the peace He died to give? or shall we, with perfect reliance in our mercy-seat, meet God *there*, in peace.

Then we shall know that the depraved heart, inherently "deceitful above all things, and desperately

wicked," is "the strong man bound;" for a new man has been "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Carlisle.

T. W. CARR.

AN EARNEST APPEAL ON BEHALF OF THE POOR.

WHEN I commenced in London my important work of making known from the Holy Scriptures what I believed to be God's truth, in respect to the second coming of the Lord Jesus Christ, I felt deeply impressed with the necessity of shewing that the opinions stated were not, as many had asserted, mere speculations, having no practical influence on the life and conversation; but that they possessed a mighty power to quicken the steps of a believer in every work and service for the Lord, as he sought to gather, by the help of the Holy Spirit, precious souls to Christ. Evangelizing, or gospel preaching, and the statement of prophetic truth, have ever gone with me hand in hand together.

I have been permitted, and I deeply feel the honour graciously bestowed upon me, to preach the simple gospel of the grace of God in many parts of the kingdom, as well as some thousands of times in various parts of this great metropolis. In carrying on this service to the Lord, I have become firmly convinced of another matter, namely:—that we should, especially in London and large provincial towns, gain the hearts and ears of the people, by seeking to minister to their bodily need. The scenes of poverty and deep distress which I have witnessed during my two and a half years' service in London, I could never attempt to describe. It is to me a source of everlasting gratitude to the Lord, that I have had voluntarily sent to me, and have expended in mitigating the suffering in the cases of several thousands of poor needy ones, between five and six hundred pounds. A few extracts from hasty notes taken at the time, will give my readers some slight idea of the way in which the money, &c., has been disbursed.

Another winter is coming on. On all sides I hear forebodings of its severity, and of the deep distress which it will bring on thousands and tens of thousands who are out of employment, and sunk in the greatest poverty. I see it myself in each day's visiting; and unless the Lord appear for me, I see not how my work is to be carried on. I must have means to carry food and clothing with me unto the abodes of the poor, and especially to such of them as are of "the household of faith." It has been my special desire to search out and care for "the poor of the flock." I am now acquainted with many cases, and will, I fear, find out many more as the winter advances.

I earnestly plead for these my brethren and sisters in Christ Jesus. I entreat all my readers who are the Lord's people in heart and life to consider how great the privilege of ministering to them, inasmuch as the Great Head of the Church receives it all as being done to Himself. Every care is taken in the administration of the funds sent to me, and in the distribution of the

articles too. That I have never been deceived in any one case, I would not like to say; but I can but wonder and praise God for His goodness in so guiding as to lead the streams of loving benevolence into hearts that could truly praise the Lord for His goodness.

I trust no dear Christian person would hesitate in sending me even three or four stamps; all will be received with great thankfulness—the smallest as well as the larger contributions. I trust my readers may be also inclined to look over their stores of clothing. If any article can be spared, let it be sent at once. Those suited to the poor will be given to them; and any articles unsuited will be sold for their benefit in the Sale Room. I also ask the attention of such of my readers as live in or visit London, to that Sale Room. I would be so thankful to turn about £100 worth of articles into money speedily. The poor would get a large share.

EXTRACTS.

Visited fourteen cases to-day, one at Hackney, another in Walworth road, twelve in Marylebone. Distributed 18s. amongst them, some of them being in deep distress, and all of them in need. One said that he had never been spoken to about his soul for many years.

Gave a free tea to-night in the large room. Nearly 200 present. Provided beef and ham sandwiches for them with their tea. There were three over ninety years of age, and five over eighty. There were fourteen infants in their mothers' arms. One man, a noted crossing sweeper, said to be the worst character in the parish. Spoke to the most of them personally, and gave away 5s. 10d. amongst them, mostly to provide a night's lodging. Preached the gospel to them after tea. Many were moved to tears.

And yet "Stingo-lane," "Bell-street," and "Lisson-grove," so like my recollections of "St. Giles" thirty years ago, may be *gardens for the Lord*. I went to make some calls. In two houses I climbed up to the garrets; in a third I went down into the cellar. The Lord has some of His own people in such places. There they are often in deepest poverty, but rich in faith, and *heirs of the kingdom*. I could not sufficiently thank God for the privilege given to me of ministering to their need.

Went all through Stingo-lane to-day, leaving tracts, and speaking to the people. It is heart-rending to behold the scenes of misery and want. Went into twenty-two rooms and spoke to about thirty persons.

Another of the free teas, 140 present; the class of people somewhat more respectable in appearance than the last, yet many of them spoke of their bitter trials. A strong looking man, with his wife and four children, told me they were without food or lodging, and had no money to get either. Relieved them a little, and also a few others.

In visiting to-day, I went where there was a widow and seven children, with only a pittance from the parish. I spoke to a fine sharp boy, enquiring if he was going to any school. He burst into tears, and told me he had been, and they sent me away because he had no money. It appears that he had been several weeks, and always paid his 3d. a week, but went this morning without his 3d., for his mother had no money. They would not receive him. The boy seemed quite delighted when I gave him money for a month's schooling.

A. B. A young man, an acquaintance of his, had been to the preaching in Trinity Rooms; and when he was given up by his medical attendant, his friend recommended him to send for me. Visited him every two or three days for six weeks. He was without a friend, in lodgings, five hundred miles from his native place in the north of Scotland. Helped him to the last. Preached Christ to him. The Lord gave him faith to believe in Christ. The last words I heard him speak were, "*Thank God for full peace.*"

C. D. This brother wrote to me, having seen some of my tracts. Visited him, and found him in a wasting decline. He had been a clerk in a most respectable office. Long ill-health had reduced him to great straits. When I saw him first, it seemed as if he would hardly out-live the day, yet, strange to say, he rallied and lingered four months. He was a Christian when he sent for me; but the Lord brought him out of much bondage of spirit. The Lord enabled me to minister to his temporal need continually, until full of joyful assurance, he went to be for ever with the Lord.

To-day, went through several of the streets in Lisson-grove, visiting, especially cases of sick ones, which had been made known to me. The fearful exhibition of infidelity I saw in three different cases, was awful. Yet they were in great distress. Men actually half-clothed and wanting bread, were keen after an argument against the Holy Scriptures. I would not argue with them; but told them of their degenerate, fallen, and guilty condition. One of them said to me, that "all were giving up that opinion now."

Found a dying man to-day, lying on a heap of rags and paper shavings, in the corner of the room. He had once been a respectable tradesman. Enquired about this man and got others to visit him—relieved his need a little until he died. His decease made the 35th death amongst those I have visited.

Another tea-meeting. 150 present. Some very poor ones. They seemed very grateful, and listened to the address with great attention. I suppose that this made up about 2000 that we have given a good, substantial meal to. And the Lord has given His blessing, for many of them now come to the preaching in the room on the Sunday. I can truly believe that several also have come to the knowledge of the truth.

These extracts, for lack of time, have been taken almost indiscriminately from my notes. Others shall be given at another time.

I earnestly commend this appeal to the Lord, who has all hearts in His hands, and can interest them in the urgent need of so many of our poor, suffering fellow-creatures, and fellow-Christians.

T. GEORGE BELL, LL.D.

10, Harley-road, St. John's Wood, N.W.

REVELATION XIV. 13.

"Blessed are the dead who die in the Lord."

WE mourners, why mourn ye? ye weepers, why weep?
'Tis not death ye behold; 'tis a peace-yielding sleep;
'Who die in the Lord from their labours but rest'
To wake from their slumbers triumphantly blest.
'Who die in the Lord, they are blessed' indeed,
From sorrow and trial for ever they're freed;
Their labours have ceased, and their race it is run,
Their last battle fought, and the victory won.
The Lord of their life was once laid in the grave:
Thence He rose in His glory, almighty to save;
Who die in the Lord from their tombs yet shall rise
And soar to the mansions, their home in the skies.
'The Lord of the living' hath broken the spell,
Destroying the powers of darkness and hell,
'Captivity captive led, bound as a slave,
And spoiled of its sting and its terror, the grave.
Then mourn not, ye mourners! nor hopelessly grieve
For you there is balm in the call to believe;
Rejoice 'mid your sorrow, and smile as you weep,
Who die in the Lord, are not dead—they but sleep!
Baywater. M. N. COOMBS.

NOTES & QUERIES.

1. Was not the call of the Jews in the dispensations (how many, and wherein differing?) which preceded the advent of the Lord, a call to earth; the heavenly calling of Christians—the Church—obtaining during this dispensation being altogether a “new” thing, and then existing only in the purposes of God? If so, is not the earthly calling, as regards the Jews, briefly this—*Earth* their home, with earthly glory as the head of the nations of the earth, the chosen of God amongst them, and under the visible kingship of the Lord Jesus Christ; they, under Him, ruling the nations? If so, will not there be a preliminary fulfilment of this in the Millennium—that one which took place when they came into possession of a part, but only a part, of Canaan, being simply a partial and foreshadowing accomplishment of the Divine promises? If so, will not the grand, full, and true establishing of this everlasting earthly portion be at the dawn of the eternal ages in the new earth? Were any of the Old Testament saints called beyond the earthly to the heavenly calling, and so are members of the Church—the Bride (see Heb. xi. 13-16)? Finally, is the earthly call suspended (for the Jews) during the period of the heavenly call? and this leads to a broader enquiry, viz. :—

2. What will be “in the end thereof” the position of “devout” Jews of this dispensation (extending from Pentecost until the Church be caught up to meet the Lord in the air)? Are they not on a standing altogether different to that of unbelieving Gentiles, while between the “believing” Jew and the believing Gentile there is no difference? Will their fervent embrace of their inherited Jewish faith (which was from God), their seeking after Jewish godliness, their waiting in hope of the coming of the Messiah, save them? Will their rejection of the Lord Jesus be forgiven, because “blindness in part is happened to Israel?” In other words, will the faith which saved their forefathers in Old Testament times, possessed *now*, save *them* from hell, and to the earthly, not the heavenly inheritance? We are mindful of objections such as—(1) the former are not participators in the murder of Christ; (2) the dispensation is changed. Or are they lost under these and similar passages—Mark xvi. 15, 16; Luke x. 16; John iii. 18, 36; xii. 48; Acts iv. 12; 1 John v. 10? If they shall finally be saved with their faithful brethren of the past and future, will their standing and position be different? What passages are there clearly applicable to the Jews (*as such*) specially during this dispensation, and what are the main lines of teaching concerning them in the Epistle to the Romans?

3. What will be the lot of the Jews after the Church has been taken away? Will not an elect remnant of them then take the place of the Church as God’s witnesses on the earth? Will not nearly all the Jews be gathered to Palestine under a seven-years’ covenant with the great personal Antichrist, who will deceive them for three years and a half, and at the expiration of that period, and until the time of his end, sorely persecute those Jews who refuse to worship his image to be at that time set up in the rebuilt temple at Jerusalem (as says Daniel ix. 27; xi. 31; xii. 11; Matt. xxiv. 15; Mark xiii. 14); and succeed in seducing so many that only a remnant (alluded to above) will remain faithful in their allegiance to God during that sifting time, and yearn for the appearing of the true Messiah, their Deliverer, who, when His feet stand on Mount Olivet, will, to their utter astonishment, be revealed to them (not in wrath, but in mercy) as the crucified Christ (according to Zechariah xii. 10-14)?

In fine, though it be a large request, we ask for an epitome (hence the wide scope of these enquiries) of God’s dealings with Israel and the Jews in all times, and especially an answer to our second enquiry, concerning the devout Jew of our own day. The term “Jews” we have used advisedly, albeit the distinction between Jews and Israel we (though not fully understanding it) believe to be great, but we would ask that the answers with which we may be favoured be two-fold, glancing at both Israel and the Jew when the Divine dealings toward them diverge.

We are urged to append this enquiry. Seeing the earth will be burnt up (2 Peter iii. 10-13; Rev. xx. 11; xxi. 1; Is. lvi. 17; and many other passages), and that Israel and the saved nations are to inhabit the earth, does Scripture at all indicate how such will be preserved during the period of the change?

On behalf of a few students of the Word,

Watworth.

EDWARD W. JOHNSON.

As to Article 2 of the “Notes and Queries,” I am reluctant to state anything contrary to the positively expressed conviction of Mr. Sellick; but plainly the erroneous statement is on his side. His thought that the Body—the Church—is meant, is founded on his belief that the Church, the body of Christ, is one bread. I am bold to say it is not. But does not the word say so, 1 Cor. x. 17? Well, yes, the English does; but the Greek does not. It is painful to say that the common version states not only what no other part sustains, but what the previous verse contradicts—“the bread which we break, is it not the communion (a partaking) of the body of Christ?” Now, unless the Body, the Church, eat itself, this must mean the body proper of Christ. Verse 17 must be thus translated—“Because it is one bread *which we break* (as ver. 16), we, the many, are one body, for we all partake of that one bread.” Happy, indeed, would it be, if we, the one Body, were so living on that One Bread, that the assimilation thereof by our spiritual functions were more conspicuous in our growing up into the likeness of Jesus!

Art. 3. I give this translation of Acts iii. 19-21—“Repent, therefore, and turn to *the Lord*, for the blotting out of your sins, so that times of refreshing may come from the presence of the Lord; and He shall send Jesus Christ, who has been before preached to you: whom heaven must receive until the times of restoration (or setting up again) of all things, of which God hath spoken, since the world began.” Two of the chief authorities give a reading in the Greek which would be “from the age of the prophets,” instead of “since the world began”; and this would be more intelligible. The italics are supplied words.

The enquiry is, what is meant by “the setting up again of all things,” &c. Is not the meaning that God will reinstitute the temple worship and its rites proper to a *retrospective* age? The Church in the wilderness was *looking forward* to Him that was to come: in Jerusalem restored, the worshippers will *look back* to Him who came and they knew Him not; but whom they will then have seen and believed in: “They shall look on Him whom they pierced, and mourn for Him as one mourneth for an only son, and be in bitterness as one is in bitterness for his first-born.” They will see and believe, as Thomas, and therefore occupy the second place (the first on earth); whilst we, who “having not seen and yet have believed,” will be in the first place, in the heavens.

By comparing Leviticus, &c., with Ezekiel, one may pretty well learn “what is to be restored, and what not.”

With respect to Art. 4, I have little to say. I am content to know that when I fall asleep—if I do at all, having a higher hope—I shall “depart to be with Christ,” which is better than the best service here, and there is nothing better than *that* in this time state. Surely all departed saints are with the Lord, and if He is not on His Father’s throne, I know not where to look for Him. Now, what says God as to this? “Heaven is My throne.” I suppose no one would mean other than this, whatever his words might imply.

“The state of the dead (in Christ) previous to our Lord’s coming.” Doubtless they are happy, and as the Scriptures say almost nothing about it, we shall not offend by our silence. Their departure was never distinguished by any bright anticipations; this is suggestive in considering the two economies.

Clifton.

W. HOWELL.

Our God did not sacrifice His Son to satisfy His wrath, or in any more arbitrary desire, such as the heathen words “expio” and “propitio” would suggest; but to provide “a covering” for His people. Turn to that which is commonly called, “The

mercy-seat." The Hebrew word is "Caphorith," the true signification of which is "covering." This was the plate of pure gold which covered the ark. See Exodus xxv. 22—"I shall speak with thee from over the covering between the two cherubims." "Covering" has a very important bearing in the Scriptures. To cover sin, to cover failure, to cover transgression, to cover mischief, to cover strife, to cover evil; and if the testimony of the Holy Spirit in the written Word was fully understood in its true bearing in reference to this word "Caphorith," to cover, we would not hear such blasphemous pretensions as prevail in the present day about "*entire sanctification*" and "*sinless perfection*." No man has this in himself; but God has provided a covering for His whole family; and seeing each member in Jesus, or covered by Jesus, He sees them to be perfect.

T. W. PERY.

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

"Sacred Poems and Prose." By Frederick Whitfield, A.B. Fourth edition enlarged. London: W. H. Broom, 34, Paternoster-row. This little book needs no recommendation from us; it is full of precious truth, and the Lord has greatly blessed it to the edification and comfort of many of His dear children.

"Babylonianism, the Historical proof that the Church of Rome is the Babylon of the Apocalypse." By the Rev. G. W. Straton. London: S. W. Partridge and Co., 9, Paternoster-row. This is an interesting little book, and the writer shows very clearly that the Popery of modern times is in many of her superstitious rites, a copy of the idolatry of ancient Babylon. The "Queen of Heaven" of ancient Babylon is just produced again in the "Madonna of modern Rome." We do not find, however, in the book any proof whatever that the Church of Rome is exclusively the Babylon of Revelation. We believe that the Babylon of Revelation includes Rome; but comprises also all systems and people which shall be found in the last days holding Rome's anti-Christian principles.

"How Globes are Raised and Moved, being the fourth part of Hints from the Dawning of the Creation Story, considered under the Laws of Light and Motion." By Edward Dingle. London: F. Fitman, 20, Paternoster-row. The writer is a valued friend and Christian brother, who has been for many years used of the Lord as an evangelist and pastor in the church. He has been deeply studying the subject on which he now writes, and has arrived at a new theory, based upon what he considers important discoveries by himself, pointing to the "FORCE OF LIGHT," as the centrifugal force. He has kindly sent us a copy of the book, and we have dipped into it. We saw proved everywhere the writer's earnest belief in his own views, and that he has great power of expressing the same; but cannot give an opinion on the correctness or otherwise of his theory. We have no time sufficiently to study the subject. We are too much occupied with THE GOSPEL, and the spreading abroad of God's truth, to have time to devote to such studies as this; and even if we had spare time—which we never have—we would with much greater pleasure take up "scrip and staff," and go away preaching Christ through some of the dark places of the earth.

"The Righteousness of Christ, the Righteousness of God:" a refutation of the views generally held by the Christians commonly called "Plymouth Brethren," on that subject. By R. Govett. London: Elliot Stock, Paternoster-row. A copy of this book having been kindly sent us, we feel obliged to notice it; but we cannot do so at any length. Much has been written and said on the subject. No little heat has been stirred up, and in consequence, some strong things have been said on all sides. We have seen very clearly sometimes,

that truth was on each side, like the shield of gold and silver between the two knights. The argument in this book is presented in reply to the writings of Mr. Darby. We can have no hesitation in saying, that the book is written with Mr. Govett's usual ability; but we refrain from giving an opinion as between him and Mr. Darby.

"Security of the People of God." By the Rev. J. L. V. Cachemaille, Rector of Sark, Channel Islands, Jersey: T. Mackenzie. This is a very interesting little book. We do not, however, agree with all the author's statements. He takes the great Plagues of Egypt, and in a plain and distinct manner, points out their typical character, as shewing forth the coming judgments on the Antichrist, and the full security and deliverance of God's people. There are two points in his book to which we are obliged to dissent—first, he takes what prophetic students call the "year-day system;" and secondly, he makes Goshen, where Israel dwelt, to represent England: and thus he sets our nation in a high position, to which the present state of the country does not entitle her.

"Which is the Place where Satan Fell?"

Same Author and publisher. In this book the writer pursues a very curious and interesting investigation. He thinks that death is solely the effect of sin. He also believes that geology proves that there was an immense mortality on this earth before the sin of the first man. He accounts for this with the opinion that Satan, before his fall, inhabited this earth, and that in it he sinned for the first time; thus bringing in that destruction of life, which he thinks geology shows in its layers of zoophytes, or petrified animals. The arguments will have much interest with many.

"Prophetic Outlines." Seven lectures on the Second Coming and Kingdom of the Lord Jesus Christ. Delivered at Leeds. By H. H. Snell. London: W. H. Broom, 28, Paternoster-row. We strongly recommend this book. There is a clearness and simplicity that will make it easily understood. In the main outline too, we believe it to be sound and scriptural. There are a few statements to which we could not altogether assent; but this does not detract from its value as truly setting forth from scripture *Prophetic Outlines*. The line of truth contained in it, seemed to us, in a very remarkable manner, to be (with the few exceptions) the very same we have been pointing out during the last twelve years, in lectures delivered in so many parts of the kingdom. We pray for the Lord's blessing to be granted to many in the reading of this book.

"The Christian Hero." A Sketch of the Life of Robert Annan. London: Morgan and Chase, 38, Ludgate-hill.

"Lifted Up." The Life of Walter Douglas. Same publishers. These two books are full of deep interest, and richly deserve what we trust the Lord will give them—a wide circulation, and great blessing to the souls of their readers.

"The Progress of the Church of Rome towards Ascendancy in England." By J. C. Colquhoun. London: Wm. Mackintosh, 24, Paternoster-row. If we had more room, we would have entered fully on the subject referred to in this pamphlet. It deserves a careful perusal. We are very sure, however, that those are wrong who expect the Church of Rome to have all its original power and dominion in Europe, so as to reign as "the man of sin." That great coming one is AN ENRI-DEL, denying the Father and the Son. The Church of Rome is now, as a body, dying at the heart, and shewing some spasmodic and convulsive strugglings at the extremities.

"Signs of the Times." By Anglo Saxon. "Behold! the Bridegroom cometh." London: W. H. Collingridge, Aldersgate-street. A very interesting piece of poetry, written with all the writer's accustomed poetic skill. We admire it for that; but cannot agree with all its statements.

"Good Shepherd." Notes of an address
Soltau. London: Yapp and Hawkins, 70, Welbeck-
avendish-square. This little penny book contains
in the 23rd Psalm which cannot fail to be profitable to
the attentive reader.

"Our Strength." Affectionately ad-
dressed to every Believer in Christ Jesus. Fifth edition.
Publishers. A very excellent address, of which we trust
several editions may be called for.

"My Trials, and How to Bear Them."
Publishers. A very useful little book, full of truth and

"Came to Save Me." By the author of
"Too Late!" Fourth edition. Same publishers.
Silent, and deserves a wide circulation.

"Hiding Place; and Room in it for You."
Publishers. A very encouraging little narrative, which
will certainly bless.

"Unfoldings of Grace, or the Glories of
Grace." By C. A. H. Second edition. Same publishers.
This book is an old friend, which we have much
in confidently recommending. The titles of Jehovah,
Jehovah-Rophi, Jehovah-Nissi, Jehovah-Shalom,
Jehovah-Shammah, are opened up in a very
interesting manner.

"Power of Grace." Results of Theatre
and Extraordinary Tea Meetings and Mothers' Meetings
held in London, and the Work of God in other Places
thitherwith. London: Morgan and Chase, 38, Lud-
gate-hill. This is a remarkable account of God's gracious
interposition with the labours of Mr. and Mrs. Wm.
We trust the reading of it will stir up the devoted
many more of the Lord's true servants. The harvest
plentiful—the true labourers are, alas, few.

"bylonianism, or the Devil's Travesty of
the Son of Man." By Robert Brown. London: Morgan
& Chase, 38, Ludgate-hill. This pamphlet contains the
text of a lecture delivered in Hull, and afterwards pub-
lished in a series of articles in "The Rainbow." The writer's
views deserve deep consideration.

"Divine Rule Proceeds by Law." An old
work first published, with a new preface, bearing on the
theological and theological tendencies of Professor Tyndall's
very address lately delivered at Norwich. By the Rev.
Wm. Fairbairn. London: Williams and Norgate, 14, Henrietta-
square. This able pamphlet will have great
value for those who are watching the insidious progress of
materialism. The writer goes so far as to say that the address
"carries its unwary hearer or reader blindfold past
things that give insight into the spiritual, ethical, and
religious, and plunges them into a one-sided course, that has, and
only one outlet—that into a so-called pantheistic or
atheistic materialism."

"Meditations in Grace." 1. Salvation; 2. Re-
generation; 3. Righteousness; 4. Peace.
The first numbers of a series of neat leaflets (4 pp.),
issued by a Christian brother well known, and highly
valued. They may be had at 1s. 1d. per hundred, post free,
addressed to C. G. B., 6, St. Philip's-road, Dalston, N.E.
We confidently recommend them, and trust they will have
a wide circulation.

"Worship; or Jewish and Christian Wor-
ship compared." By J. L. H. London: W. H. Broom,
Paternoster-row. This is a most valuable book, full of sound
illuminating scripture truth, and there never was a time
when a book was more needed. We feel sure that if all
Christians throughout the land were carefully and prayer-

fully to read it, the result would be a great and blessed increase
of true spiritual power. Some thousands of them would, how-
ever, discover that much of their worship was after the old
Jewish model.

"A Short Meditation on the Moral Glory of
the Lord Jesus Christ." By J. G. B. Third edition. London:
W. H. Broom, Paternoster-row. This is a most admirable
book, full of most suggestive thought on a subject not suffi-
ciently attended to, namely, the daily life and conversation of
the Lord Jesus whilst on earth. Here are set forth the moral
beauties of "the perfect man who once walked here in the fulness
of moral glory." The manner in which the writer (now with
his blessed Master) sets forth the perfect One, is in very marked
contrast to all the writers of the rationalistic school. He never
forgets the true and essential divinity of our Lord; but, in con-
nexion with that, looking to Jesus as our great example, he
beautifully directs our thoughts to the varied steps of that One
who was emphatically in the world, but not of the world.

*We have thirty-two books and tracts, besides the above,
kindly sent to us. We would gladly notice all at once; but
this is manifestly impossible. We hope to notice several of
them in our supplementary number.*

INTELLIGENCE.

Hull, Yorkshire.—"We had much effort at our fair.
Brother Inglis came to our help. On the Lord's day I got the
use of a large drinking booth, and in the afternoon the brethren
Maxton, Inglis, and Fysh spoke in it to about 700 people. In
the evening Inglis preached in the chapel, and several found
peace in Christ. On the next two days, the brethren Inglis,
Maxlow, Yarnton, and Akester all gave gospel addresses near
to the fair ground, great numbers staying to listen. Thousands
of tracts and small books were distributed. Two large packets
had come from Lewisham, a large parcel from Dr. Bell, and a
parcel containing 5,700 from Dublin. It was a very important
opportunity for testifying for the Lord, and His presence was
very manifestly felt. Thousands of strangers came into the
town from all parts by the excursion trains, and most of them
must have received tracts and heard something about the Lord
Jesus. Doubtless, in the day of Christ it will be found that
many souls were saved."

Devonshire.—We have had a letter from the evangelist,
Mr. A. A. Cater, who has been for several weeks going from
place to place in Devonshire and Somerset. The Lord con-
tinues to bless him. He asks us to state that his address is
now, "Albert House, Sheldon, near Honiton, Devonshire."

Walham Green Mission, S.W.—The opening services
connected with this mission were held Nov. 3rd, when about
a hundred friends took tea together. The afternoon was given
to prayer for the Lord's blessing upon the efforts now being put
forth in this hall and neighbourhood. In the evening, some
interesting facts were stated as to the commencement of the
work. Walham Green had for years been the subject of prayer.
A gentleman, having property in the neighbourhood had, un-
solicited, given land and money to build a mission hall, without
having been at all aware that others had been praying about it.
Difficulties connected with building were overcome by prayer
to God, and lastly, that a servant of Christ had voluntarily
given himself to the work. Mention was made, too, of the
much prayer that has been offered from first to last about this
movement. The need of such an effort was shown by state-
ments from Mr. Maxted, corroborated by others. He men-
tioned that one Sunday, while preaching in the open air, a man
offered him a pint of beer; it was, of course, refused, when the
man threw it over him, wetting his bible, tracts, and coat. An
old Irish woman took him by the arm with no gentle grasp and led
him out of the court. Last week, while visiting and leaving tracts

in one of these dens, about 40 youths and girls followed him shouting, screaming, and throwing stones and heavy brickbats; several struck, but the larger ones missed him. When it is known that there is no place where the gospel is preached, except the Establishment, and, in some parts, not even that, it will not be doubted that such a work as this mission contemplates is much needed. We hope soon to claim your help so kindly promised. Special services were held all last week, and were encouraging. Sunday schools, day schools, and night schools are commenced. Mothers' meetings must wait till funds come for the purpose. Faith in God and prayer must sustain the work, there being no funds.

We have much cause for praise. Several presents have been made: cups and saucers, a clock, bibles, tracts, hymn books, and we have now a promise from a gentleman to lay down gas pipes, so that light and heat will be given.

The day after our meetings for fellowship, having much provisions left, we called in the Sunday school children, their parents, and all the roughs we could find, and gave them a tea.

I fear this is too long for your paper; but I thought some account of our work might interest your readers, and lead them to pray for us. We have many disadvantages, as you know, the neighbourhood being so unformed, roads bad, and no light outside, so that the roughs have every opportunity of annoying and doing mischief, which they take care to embrace. Such a set of heathenish and ignorant people you could not well imagine; yet we do not despair. All things are possible with God. Our motto has been, and still is, "Ebenezer."

Further particulars may be obtained from JOHN MAXTED, 2, Graham Terrace, Walham Green, S.W.

DR. BELL'S CHRISTIAN WORK.

Dr. Bell gratefully acknowledges the following contributions since his last lists:—

For the General Evangelizing.—"A Friend," Derby, 2s. 6d. J. W., Hastings, 5s. J. J. P., Minehead, 10s. The same, towards publishing French tracts, 10s. Mr. C., 1s. "A Sister in Christ," 1s. F. L., Liverpool, 2s. 6d. Anonymous, Cromer, 5s. T. H., Wetherby, Cumberland, 10s. Misses O., Alresford, Hants, £5. "S.," Lynton post-mark, 5s. S. E. W., Derby, 2s. 6d. T. S., Birmingham, 2s. W. M., Leeds, 2s. 6d. A. B., Darlington, 2s. Mrs. N., Gatehouse, Kirkcudbright, N.B., 5s. T. F., Lincoln, 1s. 6d. Stamps, Exeter post-mark, 1s. Ditto, Darlington post-mark, 1s. 6d.

Voluntarily sent to Dr. Bell, in aid of his evangelizing work throughout the country, from May, 1866, to the present time £1066 18s. 11½d.

Report from the Sale Room.—The proceeds from sales have been since last report, £17 10s. 4½d. There is a sewing day each week, and several ladies attend and help in executing orders, and making garments for the poor. Others work at their own homes. Articles and materials for making up are sent in. A lady gave articles, value £1 2s., to be devoted exclusively to the poor. A Christian brother has offered to give his library, one half the proceeds for Dr. Bell's Christian mission, the other half for the Lord's work in his own hands in Yorkshire. The books are on sale at the room. Another brother, who is an extensive seedsman and nurseryman, offers £3 worth of "trees, evergreens, hyacinths, greenhouse plants, or any thing in our line." If any friend, having a garden, wishes to purchase, will he kindly write to Dr. Bell on the subject? The ladies interested in the Sale Room gratefully acknowledge all the kind help in it; they earnestly seek continued and increased contributions in materials for garments for the poor, articles for sale, cast off clothing, &c. &c. They also thank ladies who have given them orders for articles to be made up. There are now several workers, and orders shall be promptly executed. Throughout the winter the poor will have all the benefit.

For the Poor.—Collected by a friend for a special case, £1 10s. J. C. A., Hull, for special case, 4s. J. J. P., Minehead, 10s. A poor man, 1s. E. A., 2s. 6d. Collected by a friend, for special case, £2. "A friend," St. Columb, Cornwall, 2s. 6d.

E. S., "for the Lord's poor," 2s. A. S. L., Bedford, "for the Lord's poor," 2s. 6d. "A poor one, for others still poorer," 2s. T. H., Wetherby, Cumberland, for a special case, 5s. E. F. N., New Cross, 2s. A. P., Bridgewater, 2s. 6d. R. E. T., Preston, 1s. 6d. R. M., Dromore, Co. Kerry, Ireland, for special case, £1. Misses O., Alresford, Hants, £5. "Saved from personal expenses, for Jesus's sake," 6s. "An orphan's mite," 2s. 6d. "A sister in Christ," 5s. she says in her letter:—"I pray daily that the Lord may open the hearts of the rich, and incline many to help your poor Christian's fund. Having had an opportunity of seeing some of the good done, I earnestly desire to see more means entrusted to you." "An orphan's thanksgiving," Islington, 5s. B. F., Edinburgh, 2s. E. R., Kendal, 5s. "For the poor, in answer to prayer. I wish it were tenfold," 3s. For destitute Christians, £2; 4s. of it is from Kensington-place Meeting, and 36s. is from the Mitspa Meeting, Bouley Bay, Jersey, P.O., "A Christian boy," 1s. "A brother in Christ," Lynmouth, North Devon, 10s. R. H., Torquay, 4s.

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| Received and expended between May 1866 and this time, in money to the poor, and in the expenses of free teas, &c. | £194 8s. 8d. |
| Value, on a moderate estimate, of articles received and distributed during the same period, viz., provisions, old clothes, bread, soup, dinner and coal tickets. | £119 12s. 4d. |
| Sent during the same period, direct to Miss Smith, the bible woman, in money and articles, and distributed by her, including that given for her own support in labouring amongst the poor. | £212 9s. 8d. |
| | £526 10s. 8d. |

Towards the £100 to send copies of "The Voice" and tracts on the Lord's coming, to ministers and others.—"A friend," Derby, 2s. 6d. "Julia," Norwich, 1s. W. J., Kells, Co. Kerry, 5s. J. J., Cahirciveen, Co. Kerry, 2s. 6d. J. J. P., Minehead, 10s. "A sister in Christ," 1s. "A friend," Norwich, £1. T. L., Cahirciveen, Co. Kerry, £1. W. U., Coventry, 1s. "One who expects the Lord to come very soon," 5s. "Barnstaple," 1s. J. W., Northampton, 5s. We thank this brother for the list he sent of "Deacons and others;" we have sent packets to the whole. We invite others to send us similar lists, and as contributions enable us, we will continue to send, not only to ministers; but to prominent Christians. "A brother in Christ," York, 1s. 6d. "A Bible Christian," 2s. 6d.: We have correspondence with three Christian brethren of your society. One of them sent us a full list of the Bible Christian ministers in Great Britain, and we have sent parcels to the whole of them. Will you favour us with your address?"

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| Received for this special purpose, | £65 19s. 6d. |
| Packets sent by book-post &c., to Ministers and others. | 5,310. |
| Number of "Voices" and tracts thus sent. | 31,105 |
| Expense of transmission, with cost value of "Voices" and tracts. | £84 19s. 1d. |

For the Ministry in Trinity Rooms.—"A poor man," 1s. Mrs. M., 2s. 6d. Put into my hand after a meeting, 5s. S. G., towards rent, 5s. Miss P., ditto, 10s. (Both paid over to Mr. Russell.) "In memory of a beloved sister," 10s. In boxes, October 25th, £1 18s. 2d.; November 1st, £2 4s. 10½d.; November 8th, £3 1s. 11d.; November 15th, £3 0s. 1½d. Mrs. M., 5s. Mrs. W., 10s.

Miscellaneous.—E. H., Royston, article for sale room. Mrs. B., Pointington, articles for ditto, large parcel of tracts, parcel little books. Mrs. B., a cushion, worth 10s. A large parcel of tracts, about 5000. Parcel of old clothes. Small packet of books per post. Miss L., 5000 papers. W. B., Camden Town, 2 tons of best coal. Bundle of old clothes. Parcel of books. J. J. P., parcel of old clothes. Mrs. H., Hamilton-terrace, articles for sale room, value £1 10s. 0d. Book-post parcel of tracts. "An evangelist," 1000 tracts, chiefly Dublin. Three parcels of tracts. Several Scripture scrolls, Mrs. B. Parcel of children's warm dresses, jackets, &c. Sundry books, baskets, &c.

TO MY READERS.

THROUGH the mercy of God, and by His gracious help, I have been enabled to bring *The Voice upon the Mountains* through its second year. Very much prayer has gone up on its behalf, and the Lord has richly vouchsafed the desired blessing. Very clear testimony to this has been received in letters from many parts of the country. The number of Christians interested in the study of prophetic truth is greatly on the increase.

The Voice has been (praise to God for it) a voice of the Lord Jesus to many of His dear people. I have deeply felt the responsibility of conducting such a periodical in such times as these. The dark days of Anti-Christian power have come upon us, and things are drifting—I might say rushing—towards that dread APOSTACY which the Scriptures predict, the result of the working of THE HIDDEN LAWLESSNESS, and which shall be at length headed up by THE MAN OF SIN. The very circumstances of such times, with the fearful prevalence of cold worldliness, even amongst the true people of God, would forbid the expectation, in such a publication as this, that we should *please all men*. I have not done this; but I have humbly, and I may say, prayerfully sought to please God in it. I am truly grateful for the success vouchsafed, and thank all my friends and correspondents for their kind and persevering efforts. May I hope for a continuance and even increase of the same. I especially ask the prayers of all interested in my work, that the Lord may yet more extensively use it in rousing up His people to the consideration of the great truths I seek to set forth.

As to the conducting of *The Voice*, I may be permitted to add, that it has been with a conscience exercised before the Lord, and a thorough independence as it respects man. Certain principles, or outlines of truth, are held by the Editor as being according to Scripture, and these must be allowed to give a certain character to the publication; but at the same time, it has been thought most in accordance with the mind of Christ to allow a moderate scope for the expression of the views of various correspondents; so that in the interests of truth, various points might be investigated or discussed in a spirit of brotherly love. Some have thought that *The Voice* has changed its character a little, and that there has been less lately of poetry and "lighter" articles. This has just been through the urgency of various points of a more weighty character, which my correspondents have brought forward. In time of peace the deck of a man-of-war may be the scene of innocent amusement, and present on a summer's day even something of the appearance of a lady's drawing room; but when the word comes to "clear the decks for action," the amusements, with all the merely "pretty things," must withdraw, and give place to things of more weighty and solemn import. I confess I feel more of this each day. The solemn realities around and coming on,

take away all desire for the light and the trifling. We seem like men in the battle field—banner in hand—fiercely contending with the foe. There seems no room for timid, half-hearted measures. The exhortations of the Scriptures lead us "*earnestly to contend for the faith once delivered to the saints.*"

Will *The Voice* go on to sound throughout another year? Ah! Who can tell what a day may bring forth? The Lord is coming! Things are shaking all around us. Men and circumstances are changing every day. They will change yet more rapidly. The times are *sifting* times. They are *discriminating* times. God permitting, circumstances bring out the true character of men. Alas! alas! where should we be if we depended on them? We may as well lie down to rest on the waves of the ocean, and try to make a rolling billow the pillow for one's head. What a comfort to turn away from all men, and remember that we have to do with THE LIVING GOD, with whom there is no variableness, neither shadow of turning.

If the Lord tarry, and permit *The Voice* to continue during the coming year, the experience of the two years may enable the Editor to make a few improvements. A full outline of Scripture prophecy will be given; various points which interest our readers will be opened up; the various signs of the times will be pointed out, and articles for the comfort of tried believers, and on general truth for the edification of true Christians, will be given from time to time.

With earnest prayer for the Lord's blessing on all my readers, friends, and correspondents, and with true and deep gratitude to them all for their kind help in my arduous undertaking,—I remain, their brother in Christ, and servant for His sake.

T. GEORGE BELL.

EXCLUSION FROM THE KINGDOM.

(Continued from page 157.)

AGAIN, concerning "the outer darkness and the wailing and gnashing of teeth" we are instructed by Matt. xxii. 11, 12, that this fearful region and doleful occupation, together too with "the binding hand and foot," are the award, not of the delinquent saint, but of the "servant not having the Wedding garment." The excluded then are *not* they who, "of God, are in Christ Jesus, who, of God, is made unto them wisdom, and righteousness, and sanctification, and redemption."

Again, the Scriptures teach, and with all reiteration, that "he that believeth on Christ shall be raised up at the last day." See this solemn utterance four times in John vi. and, if deep impression be desired, see it further in John xi., Rom. viii., 1 Cor. xv., 1 and 2 Thess. &c. &c. Observe here, that the *believer*, every *believer*, and simply as *believer*, shall be raised at the last day, that is, shall be partaker of the first resurrection, and this is,

according to our most acceptable Authority, to be "Blessed and holy, to be priests of God and of Christ, and to reign with Him a thousand years." (Rev. xx. 6.) The several dogmas then, both the dogmas expressly affirmed and taught, and the dogmas involved or consequent, that, not all the sleeping believers, but those only who walked worthily of their Lord, shall be raised . . . that, although all be raised, and all, accordingly, be manifested at the judgment-seat of Christ, only the portion which shall be approved there shall be declared "blessed and holy," and shall reign with Christ . . . that that class of believers who shall, on their manifestation before the judgment-seat, be disapproved and excluded, shall, in the Judge's prescience of their coming short, and that the theory of Exclusion may be shielded from the enormities of the affirmation that they are raised in glorified bodies, be raised in *unglorified* bodies, in their pristine bodies, therefore, reconstructed and revitalized for the dismal occasion . . . that the whole multitude of disapproved believers, whether the teachers of Exclusion please to deny to them or to grant to them glorified bodies, shall be consigned unto the region "without the city, wherein are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie;" or into the "outer darkness where there is wailing and gnashing of teeth;" or into "the furnace of fire" (!) which, in Matt. xiii. 42 and 50, is revealed as the very place of the wailing . . . that this consignment, notwithstanding that this whole multitude, whatever unrighteousness or fleshliness defiled them in their life on earth, are *now* "holy, just, and good," wholly spiritual, heavenly, godlike, wholly transformed into, wholly delighting and rejoicing in, and wholly refulgent with, and thus worthy proclaimers and commendators of, the glory and majesty of their Head, is decreed for ten long centuries of mortals or the whole term of the Regeneration or "Times of the Restitution" . . . that, from amongst that host, vast host, of believers who, from Abel down to the latest departed believer, shall have been sleeping (consciously too, and confidently, and expectantly, and in blissful intelligence of and fruition of their Beloved's calming, yet assuring and inspiring love) in the bosom of Jesus, hosts, yea, vast hosts, shall be summoned to the judgment-seat, to stand their trial, to hear their censure and sentence, and to be precipitated into the outer darkness, or into weeping and wailing within (Matt. xiii. 42 and 50) the furnace of fire . . . these dogmas, aye, one and all, stand in the most direct and defiant contradiction to the explicit and emphatic assurance that, "he that *believeth* shall be raised at the last day," and that "blessed and holy is he that hath part in this first resurrection."

Our inquiries above as to the disposal of the Excluded saints are, by some, met and silenced by the citation of Rev. xx. 5, "The rest of the dead (*i.e.*, say these expounders, *dead saints*) lived not again until the thousand years were finished." This passage so interpreted and applied obviates indeed our difficulties with "the glorified bodies," but it introduces difficulties yet greater. 1st, If these dead who are left be Saints, then the raised saints consist (according to the preceding verse) solely of

"them who were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, nor his image, nor had received his mark." 2ndly, Of these "rest of the dead" it is implied, (see v. 6,) that on them the second death, that is, "the lake burning with fire and brimstone," hath power. Are these Saints? 3rdly, These saints not living again to appear before Christ's judgment-seat, are punished (and how awfully!) without judgment. 4thly, The *spirits* of these saints, which have been, some for hundreds, some for thousands of years, reposing with calm happiness and surely with happy anticipation, in the bosom of the Lord, are, their bodies being left "in corruption and dishonour," whither consigned? how disposed of? how dealt with? how now regarded by Him who, through these hundreds or thousands of years, has been ministering to them, communing with them, and testifying unto them His love, His joy, His delight, and His appreciation of His treasure? 5thly, How speaks the Authority? "In Christ shall all be made alive." Every man in His own order. Christ the first fruits: afterward *they that are Christ's* at His coming." "The Lord my God shall come, and all the saints with Him." "The Lord cometh with His holy myriads." (Jude 14.)

With this utterance of the Authority we might "rest and be refreshed." But the teacher of Exclusion must yet further be interrogated. If these *spirits*, prejudged to Exclusion, come to Earth with the Lord, they come to unraised bodies and unburst graves. Ah! whither, dismayed and confounded, are they to return?—to their repose in the consolations of the Beloved?—to the Elysium of the Sons of God whilst tarrying for the Manifestation?—to the Paradise of God? Oh! into what gulfs we plunge when we brake loose from the Word.

May we now endeavour to account for this most astounding doctrine of the Exposure of the Believer in Jesus, the Begotten of the Living God, the passed out of death and present possessor of Eternal life, to Exclusion from the Kingdom—to such Exclusion from the Body as shall involve loss of membership in the Bride, to the casting into the outer darkness, into the wailing and gnashing of teeth, and into (as most explicitly revealed in Matt. xiii. 42 and 50) the furnace of fire. The explanation is surely this:—the Scriptures teach the counsel of God to reward His children according to their works*—to award crowns of righteousness, of life, of glory, and honors and distinctions to the eminent in services and performances and in the "fruits of righteousness." It has been judged not unwarrantable to hold as included in the teaching of "Reward according to works" the special teaching of "Admission into the kingdom and Exclusion from the kingdom according to good desert and ill desert." From such judgment, however, let the Church be deterred by God's solemn denunciation against "adding to or taking away from the words of the Book." And, as conclusively determinative of this whole speculation, let the Church hail the revelation, that "Blessed and holy is he that hath

* See the Tract, "Reward to the Saints," W. Yapp, Welbeck Street, London. See an article in "The Voice" of March 1867, page 32.

part in the first resurrection : . . . such shall be priests of God and of Christ, and *shall reign with Him a thousand years.*" Again, the Scriptures address the Church and every individual believer with promises, exhortations, encouragements, and helpful directions and commandments ; also with cautions, corrections, admonitions, and prohibitions. They, in the fullest recognition of the Visible church as consisting of the true and the false, of the hearty receiver of the testimony and the deceiving or self-deceived professor of it, furnish aliment and power to the wise, knowing that "the wise shall understand," and warning, counsel, reproof, and matter of alarm to the fraudulent and fleshly, that they may turn and depart from their wickedness or error or folly. They address the Professing or Visible church—this miscellaneous assemblage—"setting before it life and death, blessing and cursing," the "grace of God that bringeth salvation, and the wrath of God against all ungodliness and unrighteousness ;" opening the Kingdom of Heaven to all believers—believers being distinguished and defined by the countless characteristics of the heaven-born soul ; and closing the Kingdom of Heaven against unbelievers—unbelievers being described and dehorted and denounced as faithfully and as forcibly. They reveal both the Kingdom and the Burning lake, both the Glory and the Outer darkness ; but they rest on "the rightly dividing and distributing" of their instruction by the expounder and pastor, and on the appropriate acceptance by each man's conscience and soul : as they hold not forth the "joint heirship with Christ" to the unholy and profane, so they set not before the subjects of the "Eternal Redemption" the disowning and the Exclusion.

Clifton, Bristol.

J. T. MOLESWORTH.

SONGS IN THE WILDERNESS.

"And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentile, believed on in the world, received up into glory."—1 Tim. iii. 16.

LET gaze awhile, with wrapt surprise,
Upon the Holy Mystery ;
For this is He whom angel-eyes
Ere now unveiled could never see,
The mighty God is hushed to rest
Upon a lowly virgin's breast.

Stay the swift wing, ye seraphs bright,
Who round about His dazzling throne
Have circled, like a zone of light,
And all His bliss and glory known ;
Behold the feeble infant brow
That bears no radiant glory now.

Ye ministers, who did His will,
Spirits of pure and living fire,
Who stood with outstretched pinions still,
To execute His least desire ;
Come, trace his weary way on earth—
A servant from His very birth.

And here, no train around Him wait,
Nor host obey His Sovereign call !
No pomp adorns the lowly state
Of Him who is the Lord of All :
But scorned, rejected, and betrayed,
He wanders in the world He made !

From Him all faces turn away,
And warmest hearts to Him are cold ;
For how with fair unclouded day
Can shrouded night communion hold ?
And Jesu's holy heart must rise
For sympathy above the skies.

And as the storm-clouds onward roll,
Nor dim the bright sun's glorious face,
So powerless o'er His spotless soul
Temptation past, nor left a trace,
Nor mighty billows could not move,
Nor many waters quench His love.

A Holy Thing where all was vile—
A vessel all unmarr'd and good,
Whom earth, nor hell could e'er defile,
Amidst creation's wreck He stood !
A light too perfect and too pure—
For mortal darkness to endure.

But there the blessed Dove again—
Could find on earth a dwelling-place,
And happy peace could walk with men,—
In that sweet atmosphere of grace ;
And Truth looked down from heaven and smiled
Upon Jehovah's Holy Child !

A little band with Him are drawn—
Whom God's own love hath touched within,
And they can tell what He hath done—
To rescue them from death and sin ;
And these are they who love to be
With Jesus in humility.

The lowly and the mourning few
Who follow in their Master's way,
The meek, the merciful, the true,
The pure and peaceful, these are they—
The trees of God's own planting known—
By fruits of holiness alone.

And they have heard His blessed voice—
For God hath chosen them to hear,
And these are they who shall rejoice
When Godless sinners faint for fear ;
When Jesus, outcast now of men—
In glorious power returns again.

Taunton.

A. P. CARTER.

SONGS OF PRAISE.

WHO can sing them ? Certainly not those who are dead in trespasses and sins ; for the Scripture saith, "Sing ye praise with understanding," and the sinner has no understanding of God's love in Christ. Singing in a congregation is therefore the work of Christian people, and if that is so, must they not have the Scripture as their authority, and frame every song according to the truth that God has revealed. If there is in the present day "a departing from the faith," we may see it in the hymnology of our congregations as in other things. Considering the subject, a few points suggest themselves. First, there must be truth accord-

ing to Scripture; secondly, there must be faith in all the truth of God; thirdly, there must be a measure of experience, which faith would bestow. With these three points I would like to examine a few hymns in a book before me. I will give verses, or expressions, and compare them with "What saith the Lord?"

Here is a verse:—

"There is a book, who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,—
Pure eyes and Christian hearts."

How does that agree with the Scripture testimony to the entire degeneracy of human nature, and to the absolute necessity of the Holy Spirit's teaching: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Here is another:—

"Though Lord of all, above, below,
He went to Olivet for me;
There drank my cup of wrath and woe,
When bleeding in Gethsemane.
In love the whole dark path he trod,
To consecrate a way for me;
Each bitter footstep marked with blood,
From Bethlehem to Calvary."

I need not dwell on these verses; but just ask two questions: first, Does Scripture declare that Christ drank the cup of wrath in Gethsemane, or on the cross on Calvary; secondly, Is it really true that every step was marked with blood from Bethlehem to Calvary? Where do the Scriptures affirm it? And another very important matter. I could not take room to express all I would like to say; for it concerns the low and flat character of so many of the hymns. Faith laying hold of Christ realizes a finished salvation, and the man resting in Christ is entitled to say, "I am eternally saved, made a child of God, and an heir of everlasting glory;" and this is the man who is called upon to sing "praises with understanding." Can he sing?—

"Save us in thy great compassion,
O, Thou Prince of Peace and love;
Give the knowledge of salvation,
Or this?— Raise our hearts to things above."

"And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear
Pleading in heaven for me.

When the full light of heavenly day
Reveals my sins in dread array;
Say Thou hast washed them all away;
O say Thou plead'st for me."

Or this?—"O may Thy mighty love prevail,
Our sinful souls to spare;
O may we come before Thy throne,
And find acceptance there."

Out of this book before me, I could multiply quotations of the above character. The Scripture also declares, that the man in Christ being a new creation, is alive unto God, as the Lord said, "I am the resurrection and the life, whosoever believeth in me shall never die;"

and He has conquered death and hell. Who, after reading that, could sing the following?—

"O for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster Death,
And all his frightful powers."

The Scripture also declares whosoever is born of God is a new creation. We see very plainly that the old nature is never to be any better—that it is in the new nature that the true child of God is in union with Christ. The following is quite contrary to Scripture:—

"The Spirit, like some heavenly wind,
Blows on the sons of flesh;
New models all the carnal mind,
And forms the man afresh."

The only other point I will now refer to is, that the Scripture declares that the Holy Ghost came according to the promise of Christ on the day of Pentecost. This is really denied in many hymns. Here is a sample:—

"Come, Holy Spirit, from above,
With Thy celestial fire;
Come, and with flames of zeal and love,
Our hearts and tongues inspire.
Holy Ghost, dispel our sadness,
Pierce the clouds of nature night;
Come, Thou source of joy and gladness,
Breathe Thy life and spread Thy light."

And now to conclude this article, intelligent Christians going into a meeting, if they wish to know the character of the assembly, one of the first things they will do is to look at the hymn book, and if the hymns are lifeless and unscriptural, the character of the work is seen at once.

The heavenly calling, the perfect standing of the believer, the pilgrim walk of the church, the hope of the Lord's coming, and all advanced truth, may be set forth; yet the hymns clearly shew "a departing from the faith."

London, N. W.

SAMUEL S. COOK.

RESURRECTION!

BLESSED, blessed day of holy joy!
He is not here, but risen! See the place
Where Jesus lay. Praise hearts and tongues employ!
Sing, sing of everlasting righteousness!
Sing Hallelujah to the Lord Most High!
Great Conqueror o'er sin and death and hell!
Glory to Him who gained the victory!
Now we with Him eternally shall dwell!
His resurrection, God's receipt in full,
Of that tremendous debt our Surety paid;
The bond is cancelled, and the trusting soul,
From every claim is now for ever freed.
Now can each blood-washed soul, through richest grace,
Sing, while the heart sweet melody doth make,
"I shall behold Thy face in righteousness,
And in Thy likeness satisfied shall wake!"
Oh, come with me, behold the empty tomb,
The linen clothes in fairest order lying—
'Tis here we see death robbed of all its gloom,
To Christ's own sheep death is no longer dying.
The prison doors are open—the Surety free,
The lawful captives lawfully forgiven;
Justice is satisfied eternally;
Unfolded now to us, the gates of heaven!

Lindfield, Sussex.

M. J. MONCK.

THE PRESENT MYSTERIES OF THE KINGDOM OF HEAVEN,

AS SET FORTH FOR THE CALLED OF THIS DISPENSATION
IN THE SEVEN PARABLES OF OUR LORD, RECORDED
FOR OUR INSTRUCTION IN MATTHEW XIII.

(Continued from page 131.)

LET us now, however, look again at the two parables which our Lord introduced, immediately after that of the tares in the field, and of which He offers no explanation when questioned by His disciples afterwards, unless it be by setting off against these two, other two, namely, the Treasure in the Field, and the Pearl of Great Price.

The parable of the grain of mustard seed seems to set forth Satan's work by his agent man. The monstrous growth of this little seed manifests itself in its future history, of which we are now fully cognizant. It is seed sown by a man on earth, not by the Son of Man in heaven. It takes root in the earth, and gathers its nutriment from earth, not from heaven. It reacheth not up to heaven where Jesus the Life is; but provides lodging and shelter for all the fowls of the air, who, as demons of the prince of the power of the air, are diligently occupied, as described in the first parable of the sower, in catching away the good seed from the hearts and understanding of men lest they should be saved. It is not difficult now for the true children of God to discern the answer to this parable.

Look at Christendom now, and mark how the apostacy from Divine teaching and our heavenly calling commenced after the death of the apostles, when the wolves entered in, not sparing the flock, when among the very elders *men* arose, leading the disciples of Christ after them, when the wisdom, philosophy, intellect, and interests of man gradually took the place of the Holy Ghost and the headship of Christ, until at last it was universally received that our Lord had delegated His authority and power to a man, and a succession of men! When the voice of the Holy Ghost in Christian assemblies, who led their hearts by spiritual ministry to their one Lord Jesus, who built them up solely in Christ, pointing them to things to come, was silenced by the voice of man. Then was the heavenly calling and standing in the grace of the Head of every true Christian, the doctrine of the cross of Christ, whereby believers are crucified to the world and the world to them, the blessed hope of glory and waiting for the Son from heaven, lost, and Christianity becoming a carnal system of religion, was adopted by the world. Yes, the true cross of our Lord Jesus, whereby believers know themselves saved from their sins, and separated from the world, was changed into an outward emblem, carved in stone, or worn as an ornament or charm, or worshipped as a molten calf.

Professed Pagan temples were abolished, and restored again as Christian temples! Pagan priesthood put down to make room for a so-called Christian priesthood.

Then did the head of this earthly sensual religion,

inflated with Satan and his demons, anticipate in impious assumption the reign of Christ, and proclaiming Himself King and Priest upon His throne, presume to dictate at large to kings and provinces spread over the wide Roman earth, declaring His power and dominion as extensive as the world.

Wherever this greatest of trees did spread its baneful branches, there lodged and flourished every evil demon, every evil principle that had ever been manifest in the Gentile dominions from the time of Nebuchadnezzar.

The parable of the grain of mustard seed is therefore a prediction of the kingdom as it has been and is still. Satan, as it were, still reigning under the name of Christ, introducing this human influence into his so-called Christian religion, and all the abominations of his once Chaldean empire.

The spiritual power of this monster is further illustrated by the parable of the woman leavening the three measures of fine flour.

Under the mystical name of Jezebel, as introduced by our Lord in His letter to the assembly at Thyatira, is set forth the assumption of what is now called the church, which declaims its or her infallibility, and that the Lord has given His authority to her, with power to set aside or supersede the Scriptures with her traditions, has succeeded in corrupting even the true disciples from the simplicity of truth as it is in Christ Jesus, inducing many true Christians to hold fellowship with the world's vanities and honours, to join in the ambitions and factions of the Gentiles, and thus have fellowship with those things that are sacrificed to idols; riches, honours, titles of human glory, &c.! Thus, while this woman produces her own children, who set up a sensual idolatrous religion, a renewal of Chaldean idolatry, worshipping the "queen of heaven" (so-called), and shall be "killed with death," (Rev. ii. 23); she also succeeds in seducing the children of the kingdom with her three-fold leaven—leaven of the Pharisee, of Herod, and of the Sadducee—apparently corrupting them all in measure, even the true children of God, represented by the fine flour. For are we not all in some measure separated from the simplicity of Christ? Who can say now that he is perfectly simple and pure in his faith and hope? I have considered the parable of the tares, and our Lord's explanation of it, as setting forth a general outline of the aspect of this dispensation until the return of our Lord. I would now suggest that the two first of the parables mentioned by our Lord to the disciples in the house, when at their request He was explaining the whole, are especially spoken to encourage and comfort us during the bitter experience of the darkening power of the monstrous tree of *human* sowing, and the corrupting influence of the woman's leaven; while the last is a further explanation of the time of the end.

We have now seen that the four first parables were spoken by our Lord to the multitudes, who were assembled on the shore as He sat in the ship, or fishing vessel, under the open canopy of heaven. He spoke in parables to show that His audience had been proved blind and incapable of receiving truth into their hearts or understanding, unless they first believed on Him as sent from heaven, and opened their ears to Him as the

Christ of God. He contrasted the cavilling multitudes with His disciples, who, believing on Him as the Son of the Living God, had their eyes and ears opened to know the things that prophets and righteous (or justified) men of the past ages had desired to see and hear, and had not.

He declared emphatically the way of God towards us all;—that whosoever used and improved the privileges and opportunities given him by faith and submission to the Word, and the truth already set before him, should have more; but he, who had not received nor used the measure of light or grace bestowed, should, after a certain time of long suffering and waiting, upon God's part, have taken from him that which he had; and if while he had the light he refused to believe in it, that he might become a child of the light, darkness would come upon him, and the light he had despised would shine on him no more.

When, therefore, the Lord had sent the multitude away, to whom He had spoken in the open air, in significance of the universality of the present testimony from heaven, and characteristic of this dispensation, He retired into a house with His disciples, who gathered round Him, as a son over his own house, to whom, as sharers with Him in His Father's love, it was given to know the mysteries of the kingdom, and expounded unto them not only the things concerning Himself, but things hitherto hidden from the sons of men; and it is now through the Holy Ghost sent down from heaven, after our Lord had assumed His seat at the right hand of God, that we are enabled to know them as revealed unto His holy apostles and prophets by the Spirit.

(To be continued.)

Torquay, South Devon.

LEONARD STRONG.

DEPARTING FROM THE FAITH.

(Continued from page 154.)

WE ask our readers to consider the following extract from a letter just received:—

"I hope the Lord will be pleased to encourage you to press on with your publication, and the important testimony you give to the growing evils of these days. In my circle of acquaintances it is very increasingly to be observed that young men, ministers, and church members, boast of their getting rid of the 'narrow-minded views of their fathers.' This boast is in connection with what they call 'the increasing intelligence of the age.' I have been reading Mr. Grant's new book on 'the Religious Tendencies of the Times.' Its fearful exposures should rouse up the interest of each true believer, to the consideration of the writer's enquiry—'How to deal with the deadly errors and dangerous delusions of the day.' I trust you will give your readers in *The Voice* a summary of Mr. Grant's statements. There is a notice of the work in the *Gospel Magazine* for December, in which there are remarks on the fact that 'Dr. Samuel Davidson, who had for many years been the logical tutor in the Lancashire Independent College,' and 'was dismissed because of his extremely rationalistic view,' had 'got so far on the road to a semi-infidelity, as to deny the resurrection of Christ.'"

The above is from a letter written to us by a very godly minister of the gospel. We have three other letters on the same subject lying before us. The fear-

ful advance of this torrent of infidelity, is taking many by surprise. For many months we have been warning and exhorting Christians on the subject. Our statements have been but half believed. The fearful evil is now however becoming so manifest, that it cannot fail to attract the earnest attention of the Lord's true people. There is one thing wanted more than any other, namely:—that those who value fundamental truth as to the CHRIST, and THE ATONEMENT with OUR LORD'S RESURRECTION, and THE FULL INSPIRATION OF THE HOLY SCRIPTURES, should be faithful to their Lord in separating from all who deny these great truths. If we are true to Christ, we can have no fellowship with them.

The following is an extract from Mr. Grant's book:—

"Many of our most popular authors, in the walks of our general literature, are doing incalculable injury to the cause of evangelical religion, which is but another name for that religion which alone can be made the instrument of saving souls. I have, in my preface, mentioned the name of Dr. George Macdonald, as an author who is doing boundless mischief in this way. Not content with writing three volume novels for the purpose, as *The Spectator* states, of entering his protest against the eternity of future punishment, he labours hard to make his hero's faith—as the same journal says in reviewing his last work, entitled, 'Robert Falconer'—crumble into ashes beneath the weight of his doubts. But this is not all. He makes this same hero . . . sympathize with Satan himself. 'In reading,' says Dr. Macdonald, 'The Paradise Lost, he could not help sympathizing with Satan, and feeling—I do not say thinking—that the Almighty was pompous, scarcely reasonable, and somewhat revengeful!'"

Mr. Grant does well to remark on this:—

"The latter part of this language is simply blasphemous. It makes one shudder to read it. And yet who would believe it? Dr. Macdonald was trained for the Christian ministry; and not only so; entered it, and for years preached as a believer in evangelical doctrines. Even within the last twelve months he has repeatedly preached, as a Congregationalist minister, in several Scottish pulpits, and, in one at least, in the Euston-road, London."

Surely Christian parents, at least, will be roused up to see how the youth of our day must suffer by all the streams of literature being poisoned by this RATIONALISM of the day.

(To be continued.)

EDITOR.

ANOTHER APPEAL FOR THE POOR.

THE appeal in our last number was very promptly and kindly responded to by several of the Lord's people. About £50 has been sent us, as will be seen by the following list of acknowledgments. We are grateful to the Lord for this; it has already made many weary hearts to leap for joy. It is chiefly amongst those known to us to be the Lord's people, that this help has been ministered. We have not space for details of cases in this number; but they shall be given in a future one. We still pray to the Lord to incline the hearts of many to respond to the solemn appeal. We need much more. The general distress is greatly on the increase. Trade never was in so low a condition. In some large establishments the proprietors, unable to maintain all their assistants, are parting with

20 per cent. of their numbers. Thus the deep need is creeping up the social scale, and what needs ministering to now—and it must be very delicately done—is what the public papers are directing attention to, namely, “respectable poverty”—the deep distress of small tradesmen with whom the poor deal, whose trade is almost come to an end. Very many, even middle-class tradesmen, are struggling to keep open their shops—doing it at a loss—in the hope of better times. If our friends and readers will help us FOR JESUS’ SAKE, we are personally acquainted with many cases, and either ourselves, or some of our Christian helpers, are among them every day.

The smallest contributions, or parcels of cast-off clothing, are thankfully received. We are going to give a substantial dinner at Christmas to at least 200 of “the poor of the flock.” Special help may be sent for that. Could not some of our country readers, farmers or others, send us up a bag of potatoes—a lot of turnips—a few rabbits, or even a good sheep? Surely our blessed Lord would GIVE THE FULL REWARD.

Address, Dr. Bell, 10, Harley-road, St. John’s-wood, London, N.W.

Dr. Bell gratefully acknowledges the following contributions for the poor, in response to his appeal in the last number.

A Widow’s Mite, 2s. F. E., Bridgwater, 1s. 6d. Dr. R., Commercial-road, £1. A Christian Lady, Bath, £3, for a special case. The same, for the poor generally, £1. The produce of my needle, 3s. 6d. Captain P. J., Barnstaple, £1 10s. A Brother, for special case, 10s. “A little boy, 2s. T. S., Berwick, 5s. W. P., Dalkeith, 2s. J. W., Matlock Bank, Derbyshire, £2. “Two Friends in Jersey,” 10s. J. E. H., Tottenham, £6. General B., Cromer, £1. W. T., Lee, £25. [£5 of it for two special cases.] E. P., Carlisle, 5s. J. B., Mallow, Co. Cork, Ireland, 1s. R. S. Dublin, 2s. 6d. “Towards the Christmas dinner for the poor of the flock,” 2s. 6d. E. H., Coventry, 1s. J. W., Yeovil, Somerset, 2s. 6d. W. W. P., Chelmsford, Essex, £2 10s. Collected by a friend for a special case, 7s. 10d. A mite towards the free teas, 1s. 6d. “A brother in the Lord,” 2s. With “Bless the Lord, O my soul,” 5s. Collected from friends by E. W., 17s. 6d. Miss H., Banbury, 10s. The same, for a special case, 2s. 6d. R. J., Lynton, North Devon, £1. From a Sister in Hastings, 1s. Three children in a family, their own pocket money, 2s. 6d. S. T., Oxford, 2s. With earnest prayer for you and your work amongst the poor, £1. “Please to accept this 2s. 6d. in stamps with many prayers, “for your work of faith, and labour of love.” 1s. 6d. to be given to pay six weeks schooling for the poor boy mentioned in the December “Voice,” the son of a widow with seven children. The other shilling for the free teas, from M. W., Ayrshire.

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|---|----------------|
| Received and expended between May 1866 and this time, in money to the poor, and in the expenses of free teas, &c. | £42 6s. 6d. |
| Value, on a moderate estimate, of articles received and distributed during the same period, viz., provisions, old clothes, bread, soup, dinner and coal tickets. | £123 14s. 10d. |
| Sent during the same period, direct to Miss Smith, the bible woman, in money and articles, and distributed by her, including that given for her own support in labouring amongst the poor | £225 10s. 6d. |
| Total | £595 11s. 10d. |

The remainder of the lists will appear in the January number.

NOTICES OF BOOKS.

We only notice such as are sent for the purpose.

“The Soul and its Difficulties;” a word to the anxious. By H. W. Soltau. Thirty-second thousand. London: same publishers. The Lord manifestly helped the writer in this important little book. He has also blessed it to the souls of many. We have known a few cases ourselves. We do not know another book which exactly fills its place. Christians having means to circulate such books, will do well to send this one round by hundreds.

“The Revelation; How is it to be Interpreted?”

By P. H. Gosse, F.R.S. London: Morgan and Chase, 38, Ludgate-hill. This very able and well-known writer, still clings (we think strangely enough) to the old scheme of interpretation called “the historic,” based upon the “year-day system.” We do not care now to argue the matter with him, being convinced that “signs of these present times” are rapidly assuming so clear and unmistakable a form, that it will soon be no longer possible to hold this writer’s views.

“The Pyramid and the Bible; The Rectitude of the one in accordance with the Truth of the other.” “In that day a pillar in Egypt shall be for a sign and for a witness to the Lord of hosts.” Isaiah. By a Clergyman. Edinburgh: Edmonston and Douglas. This is a very interesting volume. The writer agrees in the opinions of Professor Piazzini Smith, as to the character, purposes, and uses of the Great Pyramid; indeed, he applies to that grand, old erection, that verse of Holy Scripture, Isaiah xix. 20; and he gives a very lucid detail of its history and purposes. The book will be very highly esteemed by scientific men.

“The Study of the Bible; a Series of Chapters intended to promote truth and unity.” By Henry Dunn. Second edition, revised. London: Simpkin, Marshall and Co., Stationers’ Hall-court. This book has been very favourably reviewed in the *Rainbow*. We read that review before we were able to read the book, and were thus favourably disposed towards it. But we cannot say that we are altogether satisfied now that we have carefully read it through. There is much in it that is very true, and at the same time of the deepest importance. The writer says that the Bible is a neglected book, even by Christians; and with much humiliation we are obliged to agree with him in that statement. But when he goes on to say that the book needs nothing, for its comprehension, but “moral sympathy,” and “common sense,” we at once deny it, and remind him that the natural man cannot understand the things of God; they are foolishness unto him. And the very book of God is a dead letter without the teaching of the Holy Spirit. The writer, on the contrary, affirms “that the same God who has adapted the bible to the mind of man, has adapted the mind of man to the bible.” The writer says, page 27, “It cannot be disputed, that from whatever cause errors do exist in the bible, sometimes figures are erroneous, and sometimes words.” He goes on to say that these errors are “certainly fatal to those who assert that not only is the Word of God in the bible, but the bible is itself in the strictest and fullest sense in every particular of its contents, and in every expression which it uses the infallible Word of the one living and true God.” Mr. Dunn declares that this cannot be proved, and therefore ought not to be asserted. In another place he says, within parenthesis, page 36, that “the notion of a special light being vouchsafed to the prayerful reader of Scripture, is as destructive of the Divine record itself, as it is of man’s responsibility in rejecting it. For if God by His Holy Spirit communicates directly with the minds of men now as an interpreter, such communications will assuredly control any words given to mortals 1800 years ago.” This appears to us to be a very daring denial of the statements of Holy Scripture, and a setting aside of the blessed promise of our Lord. “Howbeit, when He the Spirit of Truth is come, He will guide you into all truth.” (John xvi. 13.) Mr. Dunn seems to set aside altogether this teaching of the

Holy Spirit. He denies (page 70) that this promise applied to any but the apostles. But he gives no proof of his statement. Another of his statements we believe to be very contradictory to the plain words of Scripture. We allude to the following (page 79)—“We very much doubt whether there is any reason to believe that, *as a fact*, God listens with more regard to united prayer than to solitary supplication; that Christ is, in *any higher sense*, present in the large assembly, than in the lonely closet of the believer.” We think such a statement is plainly contradicted by the very Scripture he quotes. (See Matt. xviii. 19, 20.) On page 80, Mr. Dunn denies that “the echo of the New Testament is the voice of the Old; and that the entire gospel prevades alike the Psalms, the Proverbs, the Song of Solomon, and the history of the Jewish kings.” We have no more space to devote to this book, and are sorry to feel compelled to repeat that it is to us most unsatisfactory.

INTELLIGENCE.

Dunstable, Bedfordshire.—The following is taken from the “Dunstable Borough Gazette.”

“**DR. BELL'S LECTURES.**—Three lectures have been delivered during the week in the Temperance Hall, by T. G. Bell, Esq., LL.D., to very large and attentive audiences.

“On Monday evening Dr. Bell lectured on ‘The Lord's Coming to the Church.’ He explained the constitution of the church, its heavenly standing in Christ, its dispensational position, coming in as a parenthesis in the ways of God between the setting aside of Israel in the past, and her restoration in the future, and its vocation to be ‘looking for that blessed hope, the glorious appearing of the great God our Saviour Jesus Christ. Christ's coming to the church is an event to be looked for every day. As a heavenly body it is outside the sphere of earthly things, and is not affected by dates, signs or circumstances, all of which pertain to Israel and the earth. The church's rapture will take place ‘in a moment, in the twinkling of an eye.’ Christians therefore should redeem the time for service and testimony for the Lord, and should stand and wait, in a posture of complete readiness, for God's Son from heaven.

“On Wednesday evening, Dr. Bell lectured on ‘The Lord's coming to Israel.’ He said that in the revelations which God had given of His will there were certain dispensations and covenants to be particularly noticed. God's covenant with Israel presents that people under a twofold aspect, viz., as the depositories of divine truth amidst heathen darkness, and as a nation put under trial, to make it manifest that fallen creaturehood could not recover itself by law. On referring to the Jewish covenant he said there were two principles to be borne in mind. 1st, God's Word means what it says. 2nd, God's promise must stand—must be fulfilled. He then read the following Scriptures:—Gen. xii. 1, 3, 7, Gen. xiii. 14—17, Gen. xv. 18—20, Gen. xvii. 7, 8. All these promises, made without conditions, remain to be fulfilled. There was also a conditional covenant made with Israel in Ex. xix. 5—8. Some have said that this second or conditional covenant set aside the first or unconditional promise. Scripture is its own interpreter, and Gal. iii. 15—17 sets the matter at rest. The promise of the whole land of Canaan was made according to Gal. iii. 16, both to Abraham and to Christ, neither of whom have received it as yet. When will this promise be fulfilled? At the Lord's second coming. Another covenant was made with David, 2 Sam. vii. 12—16, Ps. lxxxix. 8, 4, also 33—37. How are these promises to be fulfilled? Jer. xxiv. 5—7, Jer. xxxi. 31—40, Jer. xxxiii. 7—11, 15—26. The fulfilment of the covenant with Israel will result in the restoration of the ten tribes. At present and for ages past, the tribes have been lost. Will they ever be restored? See Is. xi. 12, 13, Ez. xxxvii. 15—28. As to the promise to David, see Luke i. 31—33, Zech. vi. 12, 13, Jer. xxiii. 5—8. When the Lord Jesus came at first, the Jews rejected Him—instead of a crown, they gave Him a cross. So He set them aside, and postponed the fulfilment of His promises, see Rom. xi. Both the present and the future work of God is set before us in Acts xv. 14—17.

The present is an age of election. God has visited the nations, not to convert them all, but to take out of them a people for Christ—His body and bride. When this body is taken out, and taken up to heaven, the Lord Jesus will return and fulfil His ancient promises to Israel. The seed of Abraham will then have the land of Israel, and Christ will have the throne of His father David.

“On Thursday night, Dr. Bell lectured on ‘The Signs of the Times.’ He commenced by referring to Rom. xi. 12—23, and said, the cutting off of the natural branches—the Jews—was not the uprooting of the purposes of God, but the setting of them aside that the Gentile branches might be grafted in. Verse 23 shows that unless Christendom continue in God's goodness, it will also be cut off. Has Christendom continued in God's goodness? No. Dr. Bell went on to show this by reference to the signs of the times. He spoke of the spread of Ritualism, Rationalism, Spiritualism, &c., all of which betokened the awful failure of Christendom, and the near approach of the solemn judgments of God to cut off the wild branches of the olive tree. Throughout the lectures have been well attended, and much interest has been created in these very important subjects.

“On Tuesday evening, Dr. Bell preached a beautifully clear and simple gospel sermon in the Tabernacle, the subject being ‘Christ our passover is sacrificed for us.’”

“**TO THE EDITOR OF THE BOROUGHS GAZETTE.**”

“Dear Sir,—The lectures which Dr. Bell has delivered in the Temperance Hall this week, have created a large amount of interest in the town. His clear statements of the Word of God shew that the subject of the Lord's second and pre-millennial advent, is not, as we have been taught a mere speculation. There certainly is a foundation for these things in the Scriptures of truth, and we cannot any longer, as reasonable men, and as Christians, treat them with indifference or neglect. What saith the Scriptures? must now be our test as to these hitherto neglected and despised subjects. Could there not be a weekly meeting in some place for the reading of the Word of God on these subjects? Perhaps those brethren who have studied these things would attend and give to the ignorant the results of their investigations. Yours respectfully,

ONE INTERESTED IN THE SUBJECT.”

Evangelists in the Army.—We have had a letter from “a Christian Officer,” in which he points out that the order from the Commander-in-Chief to which reference was made in this periodical a few months ago, was not of general application, but referred only to officers in Canada. We have also had sent to us a Canadian newspaper, from which we see that Lord Adelbert Cecil and Messrs Dunlop and Turner, the three officers who threw up their commissions in the rifle brigade that they might be free to evangelize, are preaching in the theatre on Sundays, in a large hall two evenings in the week, and also in various places in the country districts. They have crowded audiences, and the Lord is working by the Holy Spirit, so that there are, it is believed, many conversions.

Mission to Villages.—We have had a letter from a Christian brother, Mr. Griffiths, who tells of a most interesting “pilgrimage” or day's walk he had lately, going out of London at day-break and visiting each village with tracts and other publications. We had given him a number of copies of “The Voice” to add to his stock. He travelled twenty miles out, and more than twenty miles back, distributing freely everywhere the tracts and papers, the extent of his journey being O'Connorville. The inhabitants of the villages receive the papers very gladly, and readily enter into conversation. He asks us to point out the importance of this mode of proclaiming the truth. We do so very confidently, for we know God blesses it. Many young men have been helped to this service by parcels of tracts we have been able to give them. In all the rural districts around London on every side, we have thus distributed thousands of tracts. This done in faith with prayer, the result is left with the Lord; but we are very confident that He uses such instrumentality, and that the day of Christ will shew that souls have been brought to partake in the eternal redemption by means of it.



